

A M A  
OF THE  
**MICROCOSME,**  
OR, 8405.a  
A Morall Description  
OF  
**M A N.**

Newly compiled into  
ESSAYES:

By H. B R O W N E. /

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*Sunt bona, sunt quaedam mediocria,  
sunt mala plura,  
Quae legis : hic aliter non fit Avice  
liber. Martial. Ep.l.i.*

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L O N D O N,

Printed by T. Harper; for J.  
Harrison, and are to be sold at  
Unicorn in Pater noster Row.



P.  
N



To  
THE RIGHT  
HONOURABLE  
*William*

Lord Marques and Earle  
of Hartford, Viscount Ben-  
champ, Knight of the Ho-  
nourable Order of the  
Bath, one of his  
Majesties

Most Honourable privie  
Councell, and Lord Go-  
vernour to the Prince  
his Highness.



Right Honoura-  
ble, the great  
glory of your  
name, and un-  
paralleled goodnessse of your  
nature, have not invited,  
A 2 but

## The Epistle

but inforced the readiest  
affections of my mind, like  
so many winged messen-  
gers, to flye to your most  
honoured Lordship, in most  
humble acknowledgement  
of that unspeakable duty  
and service I owe to your  
most noble lineage, which if  
I should forget, I were wor-  
thy, as Alexander once  
served one, to bee branded  
in the forehead with Ingra-  
tus Hospes. My Father  
had this small Parsonage  
he now enjoyes through the  
meanes of the Right Hono-  
rable your Lordships grand  
father of famous memory,  
whose deserts were so great  
that Virtue and Fortune  
seemed to contend for the  
pre-

## Dedicatory.

preheminence in crowning  
them: had he no stathē e-  
rected for him, his great  
memory is marble to it self,  
and his goodnesse is its  
owne Monument sufficient  
to consecrate his name to  
perpetuity. Hee is gone,  
Majore nostro eum da-  
mno quam suo, (as Sue-  
tonius said of Titus) his  
soule accompanied with  
the winged boast of heaven  
is fled to her Maker, and is  
clothed with the glorious  
robes of immortality and  
perfect glory in heaven;  
where I leave his blessed  
soule, and returne to your  
Lordship, who makes mee  
meigh my thoughts as it  
were in a balaunce; whether

## The Epistle-

I should conceive more  
griefe for the death of your  
Lordshps grandf ther, or  
more joy for enjoying your  
Lordship w o now shines  
in the upper Region of ho-  
nour and authority: cer-  
tainly 'tis fit they should be  
equall. Seeing then my joy  
is nothing diminished, I  
am bold bumbly to crave  
your Lordships propitious  
favor so much as to shroud  
this my brood (now offered  
with the young Eagles at  
the altar of your Sunne)  
under your Honours power-  
full wings; that like the  
Sparrow which fled into  
the Philosopher Zenocra-  
tes his bosome from the ta-  
lens of the perfidious  
Hawke,

## Dedicatory.

Hawke, it may be protected  
from the poysorous teeth of  
black-mouib'd Momus, in  
this criticall, carping and  
censorious age. As Apel-  
les when he painted Buce-  
phalus, appealed to none  
but Zeuxis: so I appeal  
from the judgement of all  
men to your Lordships ap-  
probation, without which  
this meane worke of mine  
may be compared, as Pla-  
to compared many writing  
Adonidis hortis, writings  
that were of short continu-  
ance, Scombros metuens-  
tia scripta. Your most no-  
ble name, honoured of all  
sorts of men, being stamped  
in this leaden peece of my  
phantase, will make it cur-

## The Epistle

rant: and as Phidias his Images were wont to be respected for the makers sake not for the fluffe: so your Honour will make this Image, and gain respect unto it; for unless your Lordship were ultima perfectione & forma hujus materiae, I might well say with Theognis,

Πρίνας δὲν ἔπειξα καὶ εἰ  
ἔτελεστο τελέως,

Agens vero non egi, & non  
finivi finiens.

I should never have presumed to crave your Honourable patronage of these first fruits of my poore endeavours, or but offered them to your judicious view; but that I trust you will

## Dedicatorie.

will favourably accept the will for the deed, because Voluntas est mensura actionum. It is enough for little Birds to be ὥοτνα, it is required of beasts that are bigger Characters in the booke of Nature, to bee ζώτνα: For obscure and poore men that were not able to sacrifice a living Bull, the Gentiles deemed it sufficient if they did but Taurum e farina fingere. Artaxerxes did gratiuously accept of a fist-full of water from the hand of poor Cyriætas. And ambitious Alexander the Great, would parva libenter accipere.

## The Epistle

I hope therefore (most Noble Lord) that as the great glory of your powerfull name is able to dispell the foggy mists of my weaknesse, so your goodnessse which exceeds your greatnessse will excuse my boldnesse: So shall I rejoyce more then the old Arcadians did to see nights sable canopy removed, and hevens great spye, the Sunne, shine in his sphere againe; and I will alwayes praise the Lord of Lords for your earthly honour, praying for increase ther eof, beseeching him to multiply his richest blessings upon your Honour here, and to give you the incorruptible

Dedicatory.

ruptible Crowne of glory  
hereafter.

Your Lordships  
loyall and most  
humble ser-  
vant,

Humphry Browne.

525525252525

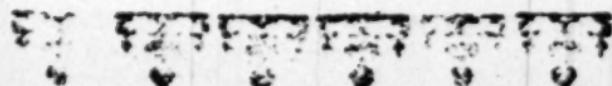


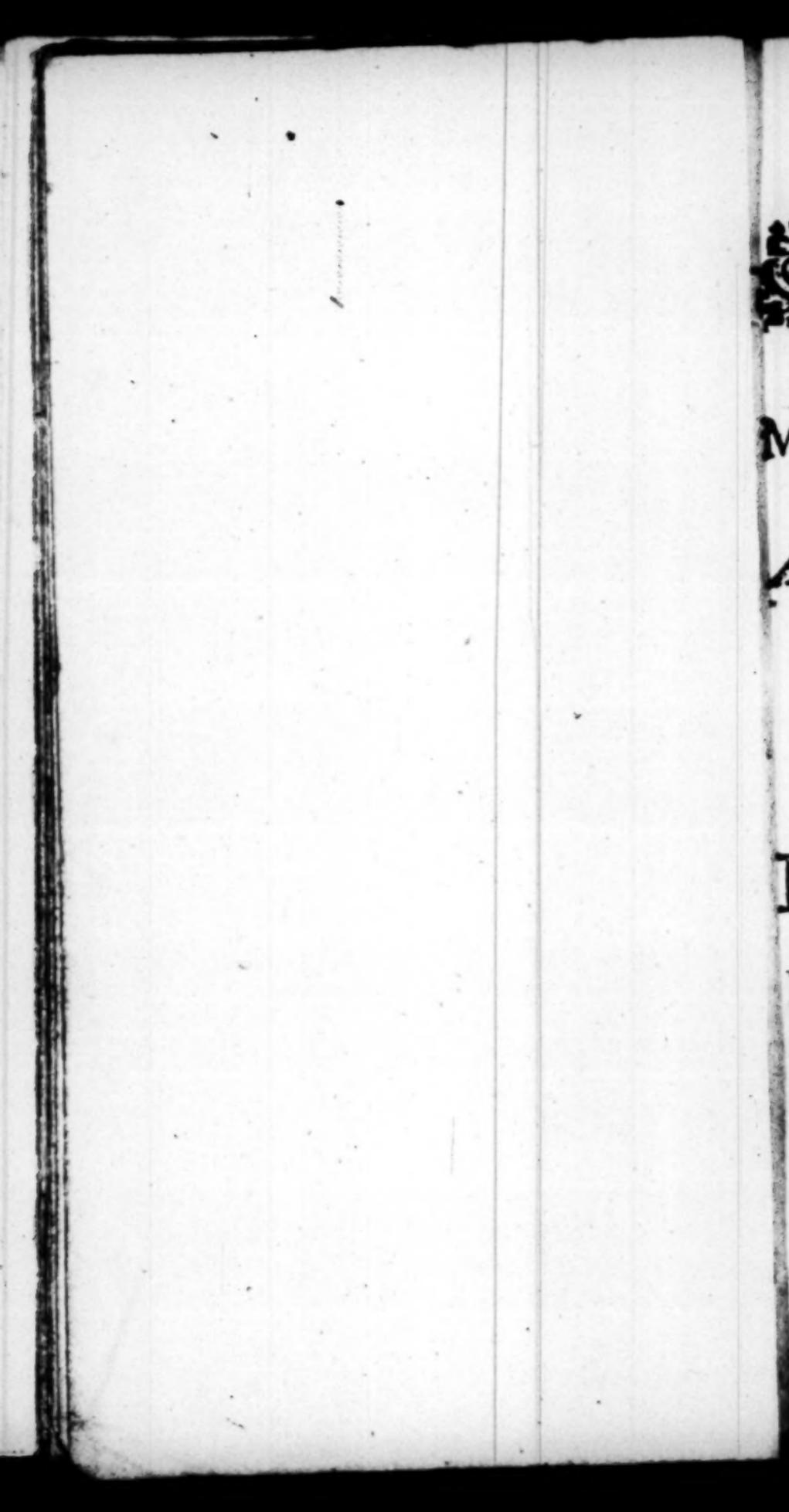


A D  
Lectorem.

Cupio, si fieri  
potest, propri-  
tatis auribus quid  
sentiam dicere :  
Sin minus, dicam  
et iratis.

Senec. Epist. 59.







Map of the Microcosme:

O R,

A morall description of  
**MAN.**

Newly

Compiled into

E S S A I E S .



A N is the  
masterpiece  
of GOD's  
workman-  
shippe, the

great miracle and monu-  
ment of Nature, both for  
externall transcendencies

and

*A Map of the  
and inward faculties. He  
is the abstract, model,  
and briefe story of the u-  
niverse. He is the Ana-  
lysis or resolution of the  
greater world into the  
lesse, the Epitome of that  
huge Tome, that great  
Manuscript of Nature,  
wherein are written the  
Characters of Gods om-  
nipotency and power, the  
little Lord of that great  
Lordship the World. In  
a word, he is Gods Text,  
and all other creatures  
are commentaries upon  
it. Heaven resembles his  
soule; earth his heart, pla-  
ced in the middest as a  
center, the liver like the  
sea, from whence the  
lively*

lively springs of blood  
He dee flow, the braine gi-  
ell, ving light and understand-  
u- dirg, is like the Sunne;  
na- the senses set round about  
he like starres. The World  
he is a great Man, and a man  
nat is a little world; as one  
eat wittily:

*Eft Microcosmus homo,  
vena fast flumina, corpus.*

*Terra, oculi duo sunt.  
lumina, situ a caput.*

The soule of man is  
Immortall. And as Ari-  
on feste by the light of  
is Nature faith, ~~eternitatem non  
possit, &c.~~ Restat ut mens  
a sola extrinsecus accedit,  
eaque sola divina sit, nihil  
enim.

4. " A Map of the

Lib. de  
gen. anim.  
c. 3.

*enim cum ejus actione com-  
municat actio corporatis.*

The body of man is mortall, but so symmetriously composed, as if nature had lost it selfe in the harmony of such a feature.

*Omnium animatum*  
Cicero i. *formam vincit hominis fi-*  
*de nat.* ~~gura.~~ *deorum.* The forme of all

# living creatures is without forme, compared to the excellent figure and composition of man. Man is called in the Hebrew *Adam*, from *Adamah*, which signifies red earth, not that solid part of it, but the brittle dust. His body onely is mortall, and that onely *per accidentem*, occasioned by his diso-

disobedience, not by creation; a false persuasion of his immortality, made him become mortal, by the fond desire of knowing more than he <sup>already</sup> did, his eyes were opened, but his sight was blent-mished. He knew indeed all Εὐσλα τε καὶ τὰ χερῆα. Those Homer. Odyss. things that were good, & those things that were evil: but he had the speculative knowledge in the former, the practical only in the latter. An Apple kindled flames of dissention in Greece, which was like Catilines incendium, being extinguished with ruine. Two pretty toyes, an Apple and

6 • A Map of the

and a woman made man  
to be disinherited of im-  
mortality; so that in a  
moment he is thrown  
~~downe~~ from the pinacle  
and spire of all his glory,  
and is no better then the  
Poet calls him, ~~man, trap~~  
~~wisdom~~. Man is a sha-  
dow, a dreame, or a drea-  
ming shadow. I have said  
enough of him, for he  
reades daily Lectures of  
his imperfection, ~~in~~  
~~himself of his own~~  
~~imperfection~~ :

A

# ÆSTHETICKS

## A learned Man.

**A** Learned man is the best character in the world, Gods great book in Folio. He is a God in the shape of man, when one that is rude, shut up in the darke dungeon of ignorance, is but a beast in the shape of man. Learning is so transcendent and superexcellent Angelicall a gift, that a man is a man and no man which wants it. It is to be esteemed far above gold or any pretious stones digged

digged out of the bowels of the earth. A needy scholar, whose wealth lies all in his braine, is better then a sheep with a golden Fleece (as *Diogenes* once said of a rich *Idiot*) for the one wants money, the other humanity. The one is alive, the other dead. The one is in no feare of losing his riches, when they are in him; the other is in feare of losing himselfe when he is in his riches. Let not any one who is of a noble progeny, say, I shall shine like a starre in the worlds firmament, without the rare influence of *Mercurius*; neither

*πλούσιος αίματι περιβαλλοντις εἰπεν Χρυσόν μαλλον.*  
*Diog. La-*  
*crt.*

ther let any man say, *In  
viro paterno,*

*Eft mibi far modicum pu-  
rum & fine labe fa-  
linum:* Perh[eris]  
Sac. 5.

I have a faire inheri-  
tance in my fathers coun-  
try : what need I —

*Nocturnis impallescere  
chartis, contract pale-  
nesse to my selfe by stu-  
dy ; or taste of pale Pi-  
rene, that Acrocorinthi-  
an Fountaine, in love un-  
to the Muses ? It is bet-  
ter to be *Docus in libris*,  
then *Dives in libris*, lear-  
ned in bookees then rich  
in pounds ; although the  
Poet said :*

*Dummodo sit dives, bar-  
barus illa placet :*

For

A Map of the  
For Aristotle's lecture  
was in these wordes: Τι  
παιδεία ελέγεται μή ταῦς εὐλο-  
γίας εἰς κόσμον, εἰ δὲ ταῦς απο-  
χεῖς, καταφυγίων: Learning,  
said he, is an ornament  
in prosperity, a refuge in  
adversity. It is wealth to  
the poor, and treasure to  
the rich. *Alexander* the  
Great made so great ac-  
count of learning, that  
he thought himself more  
bound to Aristotle for his  
learning, then to his Fa-  
ther *Philip* for his life.  
This great Monarch of  
the world, in the trium-  
phant conquest of *Thebes*,  
sold all free men (Priests  
onely excepted) & com-  
manded his Souldiers  
neither

neither to damnifie *Pindarus* the Poet, nor any of his family. *Pirrhus*, that great vaunter of his victories, confessed, that *Cyneas*, his great favourite, got more by his learning, then hee by his sword. Learning is never without glory; *Mercurius* is never farre distant from *Phæbus*. It is hard, & almost inacceſſible to be as *Hippias Eleus*<sup>Quintili-an. lib. 32? Orat.</sup> was, a living Library of learning, and a walking Vatican of wit, ignorant of nothing that is by humane industry comprehensible. *Ex quolibet ligno non fit Mercurius*. I cannot but praise them

B who

who are adorned with this incomparable Pearl. And I will not altogether dispraise them that want it. For the Asse of all beasts, is *αμυροτάτος*, dull and stupid; notwithstanding, out of his bones are made the best Pipes. Rich fools, which are but golden Asses, although eliminated themselves from the quire of the Muses, yet by their gold many excellent Scholars are nourished up in learning, who sacrifice pure inventions to the Muses. Our sottish and idle Enthusiasts are to be reproved therefore, who call humane learning

ing but **Splendidum peccatum**. They are sure the Coblers disciples, stitching together tales of Tubbes in Tubbes. They must either deny any truth to be in humane learning, or else they ought to honour it Lacedemonian like, crediting the sentence, though rejecting the Authour if bad. They cannot deny truth to bee in prophane Authours. It was true which *Menander* the Poet spake before the Apostle ever wrote it to the Church of Corinth, φίλεστιν θη χεισα δημοσιου και. Evill words corrupt good manners.. There

is but one truth, and wherefoever it is found, it must not bee rejected. If they honour not humane learning then, so far as it is profitable and true, I leave them to bee hissed at, as unworthy ever to bee entred into Wise mans Colledge. And as *Pierius* his daughters were turned into Mag-pies for speaking against the Muses; so let them be accounted of all men, but as railing phantasticall Mornes, and black-mouth'd Curres, void of reason and humanity. *Cicero* said, hee would rather erre with *Plato*, then conceive the truth

truth aright with other. But I would have all men honor learning, as joyn'd with truth and infallibility, even as Aristotle honoured his Master *Plato*. Some may object and say, It is a part of great presumption in me, who am of so few yeares, and small experience, to attempt the painting forth of learning, when there bee so many lively pictures thereof drawne already, of which I may say with *Zeuxis*, more will envie then imitate. I confesse I am an unworthy Herald to proclaime the fame of learning when my Cabinet

16 *A Map of the*

enshrineth least of this  
invaluable treasure; and I  
know you cannot know  
me by my lines to bee a  
cunning and accurate  
Artificer, as *Protogimes*  
did *Apelles*. Where  
therefore my pensill fails  
me to limb in so curious  
a portraiture, I will  
play *Timanthes*,  
and shadow  
with a  
vaile.

A

THEATRUM MUNDI.

*A Lustfull Man.*

**A**Lustfull Man is so married to his uncleane affections, that hee is marred by them, and becomes a Monster, using

*Humano capiti Cervicem  
jungere equinam.*

Horat. l. de  
Arte Poet.

Hee continually courts the Lady *Venus*, who dwels at the signe of the Ivie Bush: And as *Antonius* was so bewitched with *Cleopatra*, who dranke an *Union* to him, that *Vnam Cleopatram, & spiraret & loqueretur*: so the luxurious man is

Plutarch.  
in vita  
*Anton.*

## A Map of the

so bewitched with this  
lazie Lady, that *Vnicam  
Venerem & spirat & lo-  
guitur*; *Venus* only is his  
discourse, and the Book  
of Physickes that hee  
too much studies. This  
kinde man increaseth  
mankinde, not for love  
to the end, but to the  
meanes. Hee is so sensu-  
all, that hee hath more  
command over wilde  
beasts, then his owne un-  
ruly and beastly affections,  
as one said of *Hercules*:

Owen Ep. *Lenim non potuit, potuit  
superare Leenam  
Quem Fera non valuit  
vincere, vicit Hera.*  
Hee is a Salamander, li-  
ving

ving continually in the flames of lust; and hee will still love, not leave any *Lais*, though hee buyes repentance at a deare rate: He is Planet-struck with every rare female, and hee will become a Planet too, wandering farre from the way of honesty (which hee never could finde) if there bee not *concordia formæ atque prædicitæ* in her. He is the *Vulcan* which picks the lockes of Virginity; and hee commends women no longer then hee commands them. Hee honours the Pope as Patron of his sinne, which he counts veniall, at least  
B 5                   venall.

venall. Hee is the wo-  
mens Kalender from se-  
venteen to thirty , if he  
scapes burning so long.  
Hee is still in the Opta-  
tive mood, when not in  
the Conjunction. Hee  
dries up his radicall moi-  
sture with the fire of his  
lust : so that

*His haires and sinnes bee  
cannot equall call :*

*For as his sinnes increase,  
his haires doe fall.*

*Venus* was begot of  
*Neptunes* scumme , and  
therefore called *Aphro-  
dite*, as Poets fain, propter  
*naturam seminis spumo-  
sam*. Shee is called *He-  
be* ήτη τῆς ὀγκοεως, à visio-  
ne, because oculi sunt in  
amore

*amore duces.* The eyes  
are the windowes to let  
in lust to the soul : where  
like a subterraneous fire,  
it breakes forth with un-  
speakable vehemencie  
and fiercenesse , never  
satisfied so long as a  
Whore is the Horizon  
of the sight ; the heart  
is the center of uncleane  
and polluted affections.

*Protogynes* portrayed *Venus* with a Spunge,  
sprinkled with sweet wa-  
ter ; but if once shee  
wrung it, it would drop  
bloud. Shee is not un-  
wittily compared to *Chi-  
mera* : for as *Chimera* is  
conceived to have the  
head of a Lion, the belly  
of

of a Goat, and the taile of  
a Dragon: so venereous  
lust in the beginning,  
hath the fiercenesse of a  
Lion; in the middle, the  
lechery of a Goat; in the  
end the venome of a Dra-  
gon. *Aristotles* counsell  
was, to behold pleasures,  
*Non venientes, sed abun-*  
*tes:* Not as they come  
with pleasure, but as they  
goe with paine. Sweet  
sents are dedicated to *Ve-*  
*nus*, and sowre sawce also  
followes her. Whosoe-  
ver is allured by the plea-  
sant fragance of this fa-  
ding flower, Beauty,  
(which is the eyes Idoll)  
like a Goat, taken with a  
fond desire of the Pan-  
thers

thers pleasantnesse, hee comes neerer and neerer to her, till he be destroyed by her: not unlike the tall trees in *Ida*, which allured many to rest in them, under their shadow, & then infect them with their sent. I could wish that all men would imitate *Cyrus*, a most noble and valiant King of Persia, endued with such continencie, that he loathed to looke on the heavenly hiew of *Pantaea*, notwithstanding *Araatus* told him, the beauty of all others was eclipsed by her incomparable feature. By so much the more, sayd *Cyrus*, may I be.

*A Map of the*

be wounded with *Cupids*  
quiver, and in loving her  
I should lose the Majesty  
of a King. When *Venus*  
riseth, *Phœbus* setteth:  
Love never riseth, but  
when glorious Majesty  
setteth. *Venus* is a God-  
desse that has no Deity  
where discretion reignes.

Ovid.

Met. l. 3.

*Non bene co*veniunt*, nec  
in una sede morantur  
Majestas & amor—*

The Poets fained *Jupiter* through love, or ra-  
ther lust, to have assumed  
any forme: hee turned  
*Nat. Co-* himselfe into the shape  
*mes 2.* of *Amphitrio* and a gol-  
*Myth. c. 1.* den showre to betray  
*Ælian. m.* *Alcmena* and *Danae*: *Et*  
*Vat. Hist.* *Taurus, Cygnus, Satyrusq;*  
l. i 3 c. 3 i. *ob*

*eb amorem Europa, Ledes  
Antiopa.* More worship  
the Planet *Venus*, then  
*Mercurius.* *Theodota* was  
in more request then *So-  
crates*. But hee that de-  
sires to saile happily on  
this Sea, the world, must  
play Parthian warre with  
bewitching Syren-like  
Harlots.

*Sed fuge : tutus adhuc  
Parthus ab hoste fuga-  
est :*

Let him flye idlenesse,  
which is the first shaft  
*Cupid* shoots into the hot  
liver of a fond Lover:  
let him shunne opportu-  
nity as his Bawd, and oc-  
casion as his Pandor.

Let

Let him follow this counsell:

*Nec sedear sed eas, ne perreas per eas.*

If he refuses to keep the nest of lust warme, the pernitious brood of actuall follies will not bee hatched : Fewell also must bee with-drawne from this fire , fasting spettle must kil this Serpent, which like the Serpent *Sardinius*, makes

*Tereatius* men dye laughing. *Sine Cerere & Baccho friget Venus*: where there is cleannesse of teeth, there is no filthinesse of body. *Crates* the Theban prescribed  $\lambda\mu\nu\sigma$ ,  $\chi e' \nu o'$ ,  $\beta e' \chi r$ , Hunger, Time, an Halter, signi-

signifying, thereby, that if present hunger, on length of time, quench not this flame in any man, he is worthy to bee hanged. Wound *Venus* therefore with *Diomedes* in *Hommer*, lest *Venus* wound thee.

### FACTIOUS HYPOCRITE

#### *A factious Hypocrite.*

**A** Factious Hypocrite is Satans close Factor, and Gods open professour, an outward Christian, an inward Diuell; according to the proverb the Grecians had of

*A Map of the  
of Philo Iudeus* (ἢ Πλάτων  
 φίλοντες : ἢ Φίλων Πλατονίζει)  
 Either *Plato* followeth  
*Philo*, or *Philo* imitateth  
*Plato*. *Mutato nomine de-  
 te.* Either the hypocrite  
 followeth the Divell, or  
 the Divel the Hypocrite.  
*Intus Nero, foris Cato, to-  
 tus ambiguus, monstrum  
 est.* Cruell *Nero* within,  
 grave *Cato* without, al-  
 wayes double, and a  
 monster. Like the Dra-  
 gons of Armenia, that  
 have cold bodies, and  
 yet cast fire out of their  
 mouthes: like pepper, hot  
 in the mouth, cold in the  
 stomach. The mouth of  
 a painted hypocrite tells  
 all men, that his zeale is  
 in

in the torrid Zone, when indeed his owne heart conceives that the frigid Zone may well challenge it. *Astutum rapido serrat sub pectore vulpem.* His in-side is lined with Fox furre, his out-side is of Sheepeſ wooll: He is a dunghill covered over with ſnow, whereon if the Sunne of a cleare judgement doth but reflect his resplendent beames, it will yeeld ſo many noysome exhalations, that are enough to infect a kingdome. All vertues are as parallel lines to him, and therefore two of them cannot bee coincident in his

his heart as the Center.  
Formall precisenes holds  
the doore as a Porter,  
whiles legions of Divels  
dance within. Hee is on  
Sunday like the *Rubrick* or  
Sunday letter, zealously  
red ; and if his other oc-  
casions will permit him,  
hee will then dance af-  
ter the Fiddle of some  
base Mechanicke of the  
fraternity ; (who with his  
phantasticke vaine con-  
ceits, brainsicke dreames,  
forged revelations, and  
inspired nothings, adul-  
terates Truth, the very  
spouse of the understan-  
ding) but all the weeke  
you may write his deeds  
in blacke, he being a Stu-  
dent.

dent in the Divels Aca-  
demy. He is a book with  
a painted cover, bescri-  
bled with many blacke  
Characters of mischiefe,  
written with the Divels  
owne hand, and through-  
ly read of very few. His  
tongue writes volumes  
of dissimulation in folio,  
and himselfe is a Christi-  
an hardly in *decimo sexto*.  
Plutarch writeth, that  
the Amphictyones in  
Greece, a famous Coun-  
cell, assembled of twelve  
fudry people, wrote up-  
on the Temple of *Apollo Pythius*, in stead of the  
*Iliads* of *Homer*, or songs  
of *Pindarus*; short sen-  
tences and memoratives,  
as

as, Know thy selfe, use a  
moderation, beware of  
Surotship, and the like.  
These Hypocrites are de-  
lighted with large tiring  
discourses, if the fruit of  
their owne braines, and  
they will bee sure to ob-  
serve the last of those 3.  
sentences: for their words  
are precise<sup>l</sup>, their deeds  
concise; like a loose  
hung Mill, they keepe  
great clacking, but grinde  
no grist. They are all for  
dead faith ; and rather  
then they wil be thought  
to hold good works me-  
ritorious, they will doe  
none at all. They have  
more Divinity then Hu-  
manity & will rather give

be a distressed neighbour a  
f Pater noster then a peny,  
cloying his stomach with  
texts against sloath and  
beggery : as if an hungry  
soule were like **Charles**  
of Prage, who supped  
often with the dishes in  
**Plato's** basket, a few Sen-  
tences and Arguments in  
the Schooles. They are  
so little guilty of the Pa-  
pists error, in holding  
good works meritorious,  
that I may say and not  
slander them, the fire of  
zeale dries up the deaw  
of Charity. There bee  
some hypocrites who  
deny all humane inven-  
tions, except their owne,  
and raile at ceremonies  
for

for trifles, when indeed their piety is but a ceremony, outward not inward. They mislike all set formes of prayer, and worship only the Calves of their owne lips, extemporary non-sense. These are factious Schismaticks possessed with the spirit of contradiction, supposing like him in *Tully*, great learning and eloquence to be in contradiction.

*Tusculan Quest. I. i. Disertus esse possem si contra iste dicerem.*

They are meere Antipodes to order, when they should stand they'l kneel, and when they should kneele, to shew all their uprightnesse at once, they will

will stand: therefore they deserve to fall. They pray long in the Church, and if they can conveniently, they will prey on the Church. They turne sound preaching into a sound of preaching, prating. Like empty Cymbals they sound for emp̄tiness, being but vaine symbols of schisme: they are bad consonants in truth; and I could wish, they were Mutes in falsehood. As *Phydias* made all pictures with one face, so they paint all vertues, which square not with their brainsicke humours, with vices face, thinking themselves to

be the sole elect, though  
true piety, pitty, honesty  
and the like, are *ingrav'd*  
*incompossibili* to them;  
and they to heaven. They  
seeme so confident of  
their salvation, that with  
the Swan they sing An-  
themes of apparant joy  
at their departure hence:  
But I am afraid, they  
leave this world the wel-  
head of salt teares, and  
goe to hell in a gol-  
den dream of  
heaven.

FVQ, FVQ, FVQ, FVQ

## A covetous Wretch.

The covetous misers thoughts are stil golden, and his minde is never elevated above his Mine. He thinkes gaine to be godlinessse, crying it up with *Demetrius* as his great *Diana*. He likes our Religion best, because 'tis best cheape; he smells this Maxime well every where, *Lucribonus est odor ex re qualibet.* As the Ostrich disgests iron, so can his conscience any gold, howsoever gotten. He subordinates al things both Divine and humane

Iuven.  
Sat. 14.

Suctior.

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*A Map of the*

to gaine ; and with *Vesper-  
fan* he conceives no way  
to be indire&t to it. Hee  
would slay an Asse for his  
skin ; and like *Hermocra-  
tes* dying would make  
himselfe his owne execu-  
tor : for certain he is made  
administrator to his good  
name while hee is alive,  
for it dies long afore him,  
without a funeral. When  
infatiable avarice steeres  
the will, and sits in the  
heart as *Queene-regent*,  
she is attended on with  
impiety, want of charity,  
envy, dishonesty, infamy,  
and the like, as her maids  
of dishonour. This wret-  
ched muck-worke sel-  
dome surfets with ex-  
cess

cessc of cheere : For at home he eateth more for present need , then future health : *Corpus extensas ut lucrum extendas*: hee defraudes his *Genius*, and is in debt to backe and belly for lucres sake. *Chius* like he will fill the best wine to others, and drinke the lees himselfe, his desire being to fill his Coffers , and to putt his belly into his purse: for parcimony and slender diet are the chiefest vertues commended in his Ethicke: but another mans table sharpneth his appetite, and if hee ever surfet, 'tis then. Hee doth so accustome himselfe to

40 *A Map of the  
basenesse, that it becomes  
his nature.* HEE esteemes  
the mockes and hisses of  
the people a vaine frivo-  
lous matter, and dashes it  
by the contemplation  
of his mony in his chest.

Inven. Sat. *Quid enim salvis insanis  
membris?* If his money  
be safe, hee counts infamie  
an idle thing not to  
be esteemed. All things  
besides his rusty coine,  
seeme nothing to him; he  
with it, seemes nothing  
to others, and without it  
hee is nothing to himselfe;  
because his mony is his  
*ultima perfectio*, and the  
very *ratio formalis* of his  
soule: for hee hath a lease  
of his wits onely during  
the

the continuance of his wealth, which makes him an Artist. His Rhetoricke is how to keepe him out of the Subsidy: his Logicke is to prove heaven in his Chest: his Geometry is to measure the goodnes of any thing by his owne profit: his Arithmetick is in Addition and Multiplication onely: his Physicke is to administer gold to his eye, though he starve his body: his Musick is, Sol re me fa, *sola res me facit*, that which makes me, makes mee merry. Divinity hee hath none, but Sculptura is his Scriptura; and hee hath so many

C. 4 gods

gods as Images of coine.  
 The earth is his heaven,  
 and the golden Angels  
 are his gods, in whose  
 sight consists his beatifi-  
 call vision. If his purse be  
 light, his heart is heavie ;  
 and if his purse be filled,  
 hee is filled with more  
 cares, *Crescentem sequitur*  
*cura pecuniam majorumq;*  
*fames.* *Tantalus* like hee  
 is never satisfied : for his  
*q̄iaq̄zeia* doth *Senectate*  
*jovenescere.* He thinkes it  
 just to deduct from a ser-  
 vants wages the price of  
 an halter, which hee cut  
 to save the wretch when  
 hee had hung himselfe at  
 the fall of the market.  
 There is no man poorer  
 then

Horatius.  
 Quo plus  
 sunt po-  
 tæ plus si-  
 tiunt a-  
 quæ.

then himselfe, *Magnus  
inser opes inops*: he is poor  
being rich. For as Seneca,  
*pauper est non qui parvum  
habet, sed qui plus cupit*.  
Hee is not poore who  
hath little, but that covets  
more. Hee is like the  
tempestuous Sea be-  
tween *Scilla* and *Charyb-  
dis*, agitated with con-  
trary windes and waves.  
Desire, distrust, *Spemque  
metumque inter*, hee is  
cruelly tormented and  
excrutiated, as if he were  
in *Phalaris* his brazen  
Bull, or *Aemilius Censo-  
rinus* his brazen Cow: for  
the desire of getting infi-  
nite riches, is a spurre to  
his sides; and riches got-

Juven.

ten, are as thornes to his eyes. *Misera est magni custodia sensus.* The custody of great substance hath still equall misery to accompany it: so that I may well say, *Avarus nemini bonus, sibi vero pessimus;* a covetous wretch is good to no man, worst to himselfe, *καὶ τὸν ιδιον ἀκρατέοντας καὶ τὸν, drawing to himselfe evils, as the Northeast winde doth clouds. Ful-*

My hol.  
l. l.

gentine observes, that king *Midas,* who desired *Appollo,* that every thing which he touched might be turned into gold, is so called, *quasi unius oris,* knowing nothing: but it

he

hee knew nothing, how could he covet so much? for *Ignorans nulla cupido.* Certainly hee knew e-nough, though hee was no Graduate in the libe-rall Sciences; but of that which *was fibi conveniens*, hee was utterly igno-rant, his understanding therein being as blinde as his will. Every *Midas* is a fit instrument for Satan to effect any mischievous designes, because his pi-ety is alwayes overswayed by his profit: And as the children of Israel for-sooke God, and worship-ped the Golden Calfe, so hee will leue *Jesus*, and embrase *Jesus*: This mi-ser

**Arist. I. 2.** fer cannot abide to heare  
**Ethic. c 7.** of restitution; he doth ex-  
ceed in receiving, but is  
very deficient in gi-  
ving; like the Christmas  
earthen boxes of Ap-  
prentices, apt to take in  
money, but hee restores  
none till hee bee broke  
like a potters vessell into  
many shares, and then the  
Divell will have his wic-  
ked soule, the worms his  
leane Karkasse, which  
will scarce affoord them  
a breakfast; and some  
unthrifte heire the gol-  
den web which hee, like  
the Spider, hath weaved  
out of the bowels of his  
long travell and vexed  
spirit, all the dayes of his  
vani-

vanity. The end of his ambition is to die rich to others, and to live poore to himselfe: he toiles like a Dog in a wheel, to roast meat for other mens eating. There is but one way for this covetous Holdfast to goe to heaven, which is to be drawn up by that Σεμὴ χρυσέην, or golden chaine in *Homer*, Iliad. l. i. reaching from earth to heaven; but he knowing that to be a fable wil goe where gold is, *In viscera terra*, hell being his center, where I leave him.

द्वितीय द्वितीय द्वितीय

*An Angry Man.*

A N angry man is cou-sin german to a mad man, unlesse his anger bee in the best sense, which anger is alwayes lawfull, being adorneed with advised speech in a seasonable time; it is to the soule as a nerve to the body. The Philosopher calls it *cos fortitudinis*, the whet-stone of fortitude, infusing valour in the vindication of a publike or private good. As the Vestal fire was preserved by

by chastity, so this by charity: But I leave this anger to be followed, and follow that anger which is to bee eschewed, that anger which is a tyrannical, sinfull passion, *initium insaniae*, said Ennius, and *initium paenitentiae*, said Seneca; the cause whereof is some conceived injury; *causa iracundie opinio injuria est*. This heat becomes hate, and a malicious desire of revenge, exercising the armes of the strong, and tongues of the weake; and as a noysome pestilent fiery Meteor, composed altogether of fuliginous vapours, risen from

Sen. de ira  
lib. 2. c. 22.  
Ira sorti  
producit  
lacertos  
imbelli  
linguam.

*A Map of the*

from pitchy Acheron, it belcheth forth nothing but flames of sedition, tumults, battels, murders, and destruction, and all through a conflict of two contrary passions assaulting the heart at the same instant, griefe and pleasure; griefe for the injury offered, whereby great heat is gathered about the heart, making the face pale and blackish; which intestine flame like a subterraneous fire, makes an eruption into direfull threats of revenge, and enlarges the heart with the pleasure thereof: for according to Aristotle, some pleasure through hope.

hope of revenge still accompanieth this affection, which differs from madnesse only *temporis mora*. The Grecians call it ὀργὴ, from the word ὀριζομαι, *ap- peto*, because desire of revenge is essentiall to it. Aquinas makes three degrees of anger, *Fel*, *mamiam*, *furorem*; the one hee saith hath beginning and motion, but presently ceaseth, like a flash of lightning, *cito oritur cito moritur*. The other taketh deeper hold in the memory. The third desisteth not without revenge, for it is kept so long in the vessell of the heart, that it waxeth eager and sanguineous,

## A Map of she

soure, and is turned into  
malice. Some are sharpe,  
saith *Aristotle*, who like  
gunpowder are no sooner  
touched, but they flye in  
your face; others are bit-  
ter; a third kinde is im-  
placable, who like the  
stone in Arcadia named  
*Asbestos*, mentioned by  
*Solinus*, being once set on  
fire can hardly bee quen-  
ched: they never unfold  
their browes, as if anger  
had there plowed the  
furrowes of her wrath,  
and they graven their in-  
juries in marble: they  
commonly harbour this  
unruly affection so long  
in their hearts, (as the  
Lacedemonian boy did  
his)

his Fox) till it gnaw out  
their hearts. *Furor iraq-  
mentem præcipitans*, Fu-  
ry is a meere *Circe* which  
maketh a monstrous and  
inhumane metamorpho-  
sis, transforming men in-  
to cruell Tygres. An an-  
gry man is altogether ir-  
rationall *quoad actionem se-  
cundum*. He respects nei-  
ther Prince, Priest, nor  
People; he reviles al-  
*fratremq[ue] patremq[ue]*. Of *Dae-  
metas* hee is turned into  
*Hercules furens*, and while  
the lightning of his rage  
lasts, hee throwes out the  
thunderbolts of his rage  
upon all, not sticking in  
his fiery fury, with *Hip-  
pies*, to butcher his dea-  
rest.

## A Map of the

rest innocent friends, *Cum  
spirat ira sanguinem nescit  
regi,* when anger breathes  
forth bloody commina-  
tions, she knows not how  
to bee ruled, for reason,  
which should steere the  
little ship of man, sayling  
on the raging sea of af-  
fections, is now put be-  
sides the helme. Wise-  
dom cannot be the judge  
when anger is the sollici-  
tour. Men sicke of this  
Bedlam passion, often  
make irrationall and in-  
sensible creatures, the ob-  
jects of their bitterness:  
*Balaam smote his Asse,*  
*Xerxes levelled the fiery*  
*darts of his fierce fury a-*  
*gainst Athos a Thracian*  
*moun-*

mountaine, threatening to cut it downe, and cast it into the sea, if it were not passable. *Darius*, because a river had drowned a white horse of his, vowed to cut it into so many chanelz, that a woman with childe might goe over dry-shood. So the Africans being infested with a North winde, that covered a Corne field with sand from a mountaine, levied an army of men to fight with that winde; but the sand became their Sepulchre. How much more irrational and insensible are these men, then the things they maligne? Any one with-

A Map of the

without spectacles may behold Asses eares under their Lions skins, folly in their fury. That disease, saith Hippocrates, is most dangerous, in which the sicke man changeth the habit of his mouth, and becomes most unlike himselfe : And if that be true, there is no disease more desperate then anger, for it altereth not onely the countenance, the language, and the gestures of the body, but also the faculties of the minde, making a man a monster.

Impatiens animus, dira,  
blasphemis, probrum,  
Vltie,

*Vltio, rixa, mine, sunt ira  
pignora septem.*

Other passions dally with a man, entice him, dazzle him, and onely incline him, but this commands him, compels him, blindes him, that he sees no good, and feares no evill: Therefore Fury which drives him, is painted with a Sword in his hand, and for the impatient desire of revenge wherewith hee is inflamed, violently rushing upon a Lavelin: so that, *plus nocitura est ira quam injuria*, anger is more hurtfull then the injury that causes it. No Physicke may

## A Map of the

may bee prescribed so long as this Dog-starte predominates. The best preservative is to resist the beginning of this evill, and (as the Pygmies deale with the Cranes) cracke it in the shell. *In confinibus arcendus est hostis,* The enemy is be driven back in the frontiers. If any man did well consider the great danger of this bloudy passion , which like the viper cau-seth corruption where it hath generation , hee would hate himselfe for affecting that which makes him not himselfe. The Emperour *Nervus* ended his life in a Feaver,

ver contracted by anger.  
 The Emperour *Valentianus* died by an irruption of bloud through anger, with many other. Blacke clouds of danger are alwayes imminent, and a more then beastly deformity, never absent so long as this ugly Toad is present. It is *Seneca's* counsell, that the angry man shoule behold himselfe in a mirror, *Iratus profuit aspexisse speculum;* Lib. 2. de Ira. c. 36.  
*qui ad speculum venerat ut se mutaret jam mutaverat:* Hee who comes to the looking glasse to change himselfe, is already changed. Againe,  
*Maximum remedium est* Sen. l. 2. de Ira. c. 18.

A Mappe of the  
isre mors, defacie, fierpe-  
et. Delay is the grea-  
test remedy of anger, it  
ceases if it fall in sus-  
pence. The counsell of  
~~stbenedorus~~ the Philo-  
sopher to ~~Augustus Cesar~~  
was, *Antiquum indulgescere*  
*irae percurre tecum alpha-*  
*betum Graecum;* before  
thou feedest thy fury, go-  
cire with thy selfe  
the Greeke Alphabet;   
as if hee should have  
sayd, sing to thy passion  
as Nurfes to their babes,  
*misericordia, misericordia,* haste not,  
cry not, and anon I will  
content thee.

## SPECIES OF MEN

## An envious Man.

A N envious man stands alwayes in Diametricall opposition to a good man. Anistotle calleth him, *Anagorista*, *forfuitatorum*, according to his definition. Envy is a certaine molestation and griefe for the apparent felicity of others; which, like a Feaver Hecticke, consumes a man: and because of something he hath not, hee is brought to nothing; so that hee wanteth as well what he hath, as what he

Eἰδὸς δὲ  
οὐθόντες  
λύπη τις  
ὅπερ εὐ-  
περγία  
φαιρομένη  
Aristot.  
Rhet.l.2.  
c. 10.

Franc.  
Peurarch.

A Map of the

hath not. *Vicinitas est  
prosperitas invidia fuit  
parentes*, neernesce and  
prosperity are the happy  
parents of this monster,  
which is squint-ey'd, that  
sees not farre off, and  
neere hand sees too per-  
versly with the Specta-  
cles of a wicked imagi-  
nation. The eye is the  
seat of this soare, and a  
blessing espied through  
this window, killeth the  
envious man like the Ba-  
filiske. *In tabescitque vi-  
dendo*, the more hec sees,  
the more he sighes, alto-  
gether esteeming his  
neighbours weale his  
woe, and others glory his  
griefe. *Parum est si ipse  
sit*

fit fælix, nisi alter fuerit  
infælix; hee cannot put  
on the white robes of fe-  
licity, except another  
mournes in the sable  
weeds of adversity; nei-  
ther can hee saile happily,  
except fell Boreas af-  
fault others. He delights  
like flies, in the wounds  
of others, and that which  
is a Tragedy to others, is  
to him a Comedy; using  
like the Bragmans, to  
laugh when hee should  
weepe, and to weepe  
when hee should laugh.  
The bright Sunne of o-  
ther mens prosperity,  
beating upon the Dung-  
hill of a dejected base spi-  
rit, engendreth this snake.

D 3 which

A Map of the

which if it bite a man, he  
instantly swelles with  
much poyson: but like  
the Serpent *Porphyrus*  
wanting teeth and power  
to vent his venom, hee  
hurts himselfe most. *Et  
Etna seipsum, sic se non  
alios, invidus igne cognit.*

The cacious man is no  
Physitian to himselfe: for  
by his pining and repi-  
ning, hee burnes up his  
bloud in the fornace of  
hatred: so that his body  
hath just cause to sue his  
soule on an action of Di-  
lapidation. Envie is the  
meere Megæra which  
continually torments his  
soule. *Ticilque vulner in-  
tum qui semper lacerat co-  
mest que*

meſque membra. As  
poyſon is life to a Ser-  
pent, but death to a man;   
and ſpittle life to a man,  
but death to a ſerpent: ſo  
the virulent fufteinance  
that the envious man  
lives on, is death to a  
good man; and a good  
mans *bene esse*, is the en-  
vious mans *non esse*. Item  
beholding such a one,  
(with a pale face and lean  
body, whose heart was  
full of gall, & his tongue  
tipt with poyſon) very  
farrowfull, asked him  
ſaying: Whether hath  
ſome evill befallen thee;  
or ſome good to thy  
neighbour? As the ve-  
nemous Beetle Cantha-

Pallor  
in ore ſe-  
det macies  
in corpore  
toto.

Metam.

## A Map of the

tides, delights to consume the finest wheat, and nip the fairest flowers: so envie invades the best men, and those that excell in any good, whether of minde, body or fortune. Therefore *The mifocles* being but of tender age, said, Hee had effected as yet nothing excellent and praise-worthy, because the darts of envie flew not about his ears. As those eyes are accounted bewitching, *qui geminans habent pupillam, sicut Ilyrici*, which have double-fighted eyes: So the double-fighted eyes of the envious, bewitch his under-

*Micromes.*

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standing, whereby hee misconcives and misinterprets another mans felicity and fortune, beholding it with an evill eyc, as in a multiplying glasse, that makes good things appeare great things, according to the Poet:

*Fertilior seges est alienis.* Ovid.  
*semper in agris*  
*Vicinamque pecus grandi-*  
*muber babes.*

Hee prints discontent in his countenance, if another atchieve that honour which is beyond his reach. *Hunc atque hunc superare laboras.* Hee

D 5 striycs

A Map of the

strives to excell all, though he is excelled by all: if hee undertakes a great worke, which is above the spheare of his capacity, hee will give leave to none other, like *Aesops* dogge in the man-ger. Like the snake in the Apologue, that licked off her owne tongue, when thinking nothing should have teeth but her selfe, shee would have licked the file plaine which shee found with teeth at the Smiths forge; he drinkesthe most part of his ve-nome, and hurts himselfe seeking to hurt others; yea, he will hurt himselfe so that hee may hurt o-thers.

thers. *Simul peccatis & plectitur: expedite iustitia.* An expedite kinde of justice, when punishment treads upon the heele of sinne.

For my part, I'lle ever embrace *Pallas*, who as the Poets faine, stil knocks at the doore of envie, that dwels *in vallibus imis*; and so she keeps her from sleeping. whom being now stirred and awakned by *Pallas*, I leave with him that loves her, till she transforme him to a merec *Aglavros*, as voyd of sense as of humanity.

A Map of the  
FREQUENT OCCURENCES  
A Fortune-teller.

**A** Fortune-teller is an idle adle-brain'd fellow, who takes upon him, as if hee were a bawd to the celestiall bodies, by the conjunctions of planets, and position of starres, to fore-tell the rulines of publike weales, to calculate nativities, and to fore-tell strange events. He pleads a deepe insight into their secrets, as if he were their Mid-wife; or as if, like the Phyfitian, he had cast the mine of the clouds, and knew



knew where the fit held  
them, that it could nei-  
ther raine, nor haile, nor  
snow, till some starre had  
made him her secretary.  
This *Aeruscator*, that  
strives to get mony by ill  
meanes, tels the fortunes  
of others uncertainly,  
that hee might encrease  
his owne certainly: if  
hee tell any thing that  
comes to passe, it is but as  
if a blinde Archer should  
hit the Marke. *Diogenes*,  
~~seeing~~ a fellow (that shewd  
tables of the starres  
openly) say, *Ha sunt stelle  
errantes*, These are the  
wandring starres, answere-  
red, *Ne mentiasis, bone  
vir, do not slander the  
starres*

A Map of the

starres, good man, that  
err not, but thy selfe on-  
ly doſt err, by thy vaine  
ſpeculations of the ſtarres.  
The Tale-tell ſtar-gazers  
and Chronologers are ſo  
diſſerent among them-  
ſelves, that it is truly faid  
of them, *Inter horologis  
magis conuenit quam  
inter exactos temporum  
calculatores.* The clockes  
agree better then them,  
but to make amends for  
that; their opinions as  
lines of the fame cir-  
cumference, are coinci-  
dent in falſhood as their  
center. Cicero mentions  
it for the Chaldean fol-  
ly, that they would have  
*Omnis eodem tempore or-*

cos, eadem conditione nasci: all that were born together, to be borne to the same condition. But if that bee true, how came *Romanus* and *Remus*, who (if wee may beleve it) were both borne of a Vestal (defiled by a soldier) at one birth, to such various fortunes? Was all the world, drownned in the deluge, under one starre? Or all Souldiers slaine together in one field, under the same signes? The Astrologers assertion is, that all borne under the signe *Aquarius*, would bee Fishers: but in *Gentilia* there are no fishers; was never any

*A Map of the  
any there born under the  
figne Aquarius?*

Surely all Astrologers  
are *Erra Pasters* disciples,  
and the Divels profes-  
sors, telling their opini-  
ons in spurious ænigma-  
ticall doubtfull tearmes,  
like the Oracle at Del-  
phos. What a blinde do-  
luge, and shamelesse im-  
pudence is in these men,  
who pretend to know  
more then Saints and  
Angels? Can they read  
other mens fates by those  
glorious characters the  
starres, being ignorant of  
their owne? *Qui sibi  
nescius, cui praescius?*  
*Ibracias* the Soothsayer,  
in the nine years drought  
of

*Microcosmus.*

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of Ægypte, came to Bu-  
firis the Tyrant;

— *Monstratq; piari  
Hospitio effuso sanguine  
posse Iovem,*

And told him, that *Inpi-  
ters* wrath might bee ex-  
piated by sacrificing tho  
blood of a stranger. The  
Tyrant asked him whe-  
ther hee was a stranger:  
he told him he was.

*Illi Busiris; fies Iovis hostia  
primus,*  
*Inquit, & Ægypto in da-  
bis hospes aquans.*

Thou, quoth Busiris, shalſ  
that stranger bee,  
Whose bloud shall wet  
our soyle by destinie.

If all were served so,

we

*A Map of the*

we should have none that would rely so confidently on the falsehood of their Ephemerides, and in some manner shake off all divine providence, making themselves equal to God? *Toleration*  
*quod maximum inter De-*  
*os atque homines differt, si*  
*homines quoq[ue] res post fu-*  
*turas praeconferent.* The greatest difference between God and man is taken away, if man should foreknow future events. These prophetic usurpers, who ascribe all things to the influence of constellations, shoot at the starres, but aime at themselves, according to that

*newspaper*  
*Toleration*  
*Coblenz*

*Au.Gel. I.*  
*14.c.i.*

that of Accius: *Nihil, in-  
quid, credo Angariibus qui  
anxoris verbis devitant alienas,  
sicut ut ante lacupla-  
tent Domos.* I doe no-  
thing credit the Sooth-  
fayets, who enrich other  
mens ears with words;  
that they may enrich  
their owne houses with  
gold.

I Beleeve not the Impo-  
stures of these juggling  
companions: they fore-  
tell prosperous things, or  
not prosperous: First,  
they foretell prosperous,  
and faile, thou art made  
miserable by expecting  
them in vaine. If they  
foretell unfortunate e-  
vents, and deceive thee,  
thou

A Map of the  
thou art made miserable  
by fearing them in vain. If  
those things they foretel  
do happen, being not pro-  
sperous, thou art made  
miserable because they  
come to passe. If they  
promise auspicious fate  
to thee, and have not  
paid it, thy hope will  
weary thee, and the long  
expectation thereof,  
will prove misera-  
ble to thee.

Anti impostor

Top

**EVEVACED EXED****Fortune.**

Fortune is so constant  
in inconstancy, that  
the best *Amalias* cannot  
portray her in one cōstant  
shadow, neerest resem-  
bling the counterfeit that  
*Praxiteles* made for *Flo-  
ra*, before the which if  
one stood directly, it see-  
med to weep; if on the  
left side, to laugh; if on  
the other side, to sleepe.  
*Fortuna amica varietati  
constantiam respuit*, saith  
the heathen Orator:  
Wherfore I cannot but  
commend the pithy  
an-

A Map of the

answer of Spelles, that  
cunning painter, who be-  
ing asked why he painted  
Fortune sitting, answered  
readily, *Quia statu loco  
nescit*, because she is so  
unstable, knowing not  
how to stand constant:  
otherwise he commonly  
painted her sitting upon a  
Globe, blinde, and tur-  
ned by every puffe of  
winde. *Nihil enim est  
tam contrarium rationi &  
constancie quam fortuna.*  
For nothing is so contra-  
ry to right reason and  
constancie, as Fortune,  
that is winged with the  
feathers of Ficklenesse.

Ovid Met. *Nil equidem durare d' u  
sub imagine eadem credi-  
derim,*

derous. *Time permissis bre-  
vis dura summis.* Nothing  
continues long under the  
same forme: in an houre  
things are turned topsy-  
turvy. The lowest va-  
pour becomes the high-  
est cloud, and the highest  
cloud the lowest vapour.  
*Sesostris*, an illustrious and  
happy King of Egypt,  
Famous for abundance of  
wealth and earthly trea-  
sure, subdued many Na-  
tions under the yoke of  
his slavery. He was wont  
to bee carried in a Chari-  
ot adorned with gold &  
precious stones, by four  
Kings whom he had con-  
quered: and when one  
of them often regarding  
the

Ph. Me-  
lanthon.  
l. 3. Chron

Ph. Me-

lanthon.

l. 3. Chron

A Map of the  
the wheelc of the Chariot, contemplated with  
himselfe, was asked by  
*Sesostris*, why hee did so  
much behold the moti-  
on of the wheelc? In  
beholding (said hee) the  
volubility of the wheelc,  
wherein the lowest are  
soone highest, and the  
highest lowest, I per-  
ceive the instability of  
Fortune, who dejecteth  
those that are highly ad-  
vanced, and advanceth  
those that are low pres-  
sed. Whereupon *Seso-*  
*stris* would never after  
exercise his inhumane  
cruelty against any cap-  
tive King in that kinde.  
Remembering Perchance  
that

that of Herodotus: ἦσκυ-  
πλος τῶν αὐθεωπίσιαν δὲ πέρι  
γυμάτων πειρεύμανθος, οὐκ  
ἴδε αἱ τόπους αὐτοῖς εὐτυχέστην. Let  
no man thinke to e-  
rect Castles or faire Mo-  
numents in the aire, or  
build upon the uncertainte  
and short prosperouſ  
windes of favour-bloo-  
ming Fortune high and  
huge hopes, as the Tra-  
gedian excellently ad-  
moniſheth:

*Nemo confidat nimium se-  
cundis,* Sen. Trag.

*Nemo desperet meliora  
lapsis.*

Let no man thinke to  
give Fortune the defi-  
E  
ance

Tacitus,

A Map of the  
ance in prosperity, neither  
let any despaire of better  
things in adversity. *Mari-*  
*nus* begged in the sixth  
Consulship, governed in  
the seventh. *Scipio Afri-*  
*ca* of a Consull became  
a Captive, of a Captive  
a Consull. To be haugh-  
ty therefore if our ship  
faile *bonis avibus*, on the  
calme sea of prosperity,  
is vaine glory void of  
wisedome: for the grea-  
ter fortune is, the lesse is  
she secure. So to bee o-  
vermuch dejected, be-  
cause the ship of all our  
treasure sailing *malis a-*  
*vibus*, on the tempestu-  
ous seas of adverse fate,  
bee wracked against the  
craggy

craggy Clifts of misfor-  
tune, doth argue our  
wisedome was our ri-  
ches, and in losing one,  
we lose both. He that is  
a fixed star in wisedome,  
will not prove a meteor  
composed of vanity, nei-  
ther shall any interposed  
earth eclipse his glory.

*When Fortuna opes an-  
ferre, non animam potest.*

Seneca.

Fortune may take away  
his outward riches, not  
his soule. A prudent pro-  
vident man still expects  
the worst; and as it is said  
of *Socrates*, his minde is  
always equall, still pre-  
pared against any boy-  
sterous blasts and storms  
of malignant Fortune.

E 2      And

*A Map of the*

And being not a servant  
to this uncertainte Lady,  
hee thinkes himselfe not  
unhappy if shée frownes  
on him, nor more happy  
if shée smiles. *Zeno*  
having lost his outward  
goods by ship-wracke ;  
*Immobilis vultu euge (in-*  
*quit) fortuna quam oppor-*  
*tune nos ad pallio!um rede-*  
*gisti.* For as he that struck  
*Iason* on the stomacke,  
thinking to kil kim, brake  
his impostume and cured  
him : so this step-mother  
Fortune strikes at *Zeno*,  
intending to kill him, and  
to make his heart evapo-  
rate into sighes, by rea-  
son of this tempest,  
(drowning that which  
would

*Microcosme.*

87

would have drowned him) but in stead of a sword she applied a salve, breaking the impostumation of vaine glory, and outward pleasure, growing in his heart, and fram'd his minde againe to the study of Philosophy.

E 3 . Am-

A Map of the

द्वितीय शताब्दी राजा

*Ambition.*

Ambition is a vice opposite to Magnanimity, being an immoderate desire of honour without merit. It is the proud soules dropsie, when a draught of Honour causeth a drought of Honour. One advancement gives a fresh provocation to another. Hee is not so soon laid on the bed of honour, but hee dreames of a high preferment. His desires are as high as the starres, his deserts lower then the

the earth ; hee'l willingly stay on no staire if there be a higher, & yet ascended to the top, want of highnesse is his malady.

*Alexander* having conquered all Asia, and being set on the pinnacle of incomparable dignity on earth, hearing *Anaxarchus* dispute of innumerable worlds, salt teares immediatly distilled from the Limbecke of his proud sorrowfull heart, because hee had not yet conquered one world. *Alexander magnus, mundus Alexander parvus.* *Alexander* though the greatest Monarch in the world

Virg. 2.  
Æneid.

A Map of the  
(Imperium Oceano fa-  
mam qui terminat astris,  
Who terminates his Em-  
pire with the remotest  
seas, & his fame with the  
Poles) thought the world  
a Mole-hil, being too nar-  
row a stage for the large  
Scene of his ambition,

Juven.  
Sat. I. o.

*Vnus Pellaō juvent non  
sufficit orbis,  
Æstuat infælix angusto  
limite mundi.*

His heart being a Tri-  
angle could not be filled  
with the world being a  
Circle. An ambitious  
minde like Tullies strange  
soil, much rain of promo-  
tion falling from his hea-  
ven the Court, makes  
him still as dry as dust.

The

The Court is the Sea  
wherin he desires to fish,  
and the starry firmament  
wherein hee desires to  
shine; yet an old Courtier  
being asked what hee did  
at Court, answered, I doe  
nothing but undoe my  
selfe: And I can say this  
of other Suitors, If ten  
be dispatched, ninety are  
despighted. Aspiring  
mindes, whiles they behold  
the starres with  
*Thales*, fall into the ditch.  
*Agrippina*, Nero's mo-  
ther, being told by an A-  
strologer, that her sonne  
should be Emperour, but  
his Orient should bee her  
Occident, answered, *Oc-  
cidat dum imperet*: Let

Tacitus I.  
14. An.

E 5 him

## A Map of the

him kill me so hee may  
get the Empire. *Pyrrhus.*  
*Plutarch.* *cjus vita.*

King of the *Epirotæ*,  
said, If hee had conque-  
red Rome, Italy, Sicily,  
Africa, Carthage, and all  
Greece he could be fro-  
licke with his friends:  
but surely had he archie-  
ved the triumphant vi-  
ctory of all these nations,  
blinde ambition would  
not have suffered him to  
rest; but hee still would  
have adored Fortunes  
bright Sun,desiring to in-  
crease, like the new  
Moone, *donec totam cir-*  
*cumferentiam implet*, till  
he fill the whole circum-  
ference, not considering  
that the full Moon suffers

The new  
Moones  
Motto.

an

an Eclipse : Camelions Plin. Nat.  
like they have nothing  
within, but large lungs,  
windy ostentation, think-  
ing with the bladder of  
their blowne hopes, and  
windy vapours of selfe-  
love, to swim (with An-  
*tiocbus*) upon the earth,  
and to walke on the sea.  
An ambitious man of a  
Farmer would be a Yeo-  
man, of a Yeoman a  
Gentleman, of a Gentle-  
man a Squire, or else hee  
is out of square ; of a  
Squire a Knight, and no  
Gentleman. Once knigh-  
ted the world must count  
him a Count ; and then  
hee rides all upon the  
Spurre (Policie being his  
Post.

A Map of the

Post horse) till he come  
to None-such. He would  
bee a Peerlesse Peere wil-  
ling to have no Æquator  
in the terrestriall Globe:  
his greatest plague is a  
Rivall. The impulsive  
cause of the civill warres  
between Pompey and Cæ-  
sar, was, *ambitio & ni-  
mia fœlicitas* (as *Florus*)  
the one not enduring an  
equall, the other a supe-  
riour.

Lucan. l. i. —— *Stimulos dedit emu-  
la virtus,*  
*Nec quemquam jam ferre  
potest Cæsarve priorem,  
Pompeiusve parem.*

It is an essentiall pro-  
perty of a swelling and  
proud

proud boasting person; not to consider whom he excelleth himselfe, but who excelleth him. Joy doth not so much dilate his heart to see many after him, as grief contracts it to see any before him: he seldom or never looketh backe, but alwayes forward; and when hee sees himselfe to bee Fortunes singular and greatest favourite (with Alexander) hee conceits his immortality, and causeth Temples & Altars to be erected to his name, making himself a God with man, but a man with God. Sapor a Persian King, intituled himself

Rex

A Map of the  
Rex Regum, frater Solis  
& Luna, particeps Syde-  
rum &c. King of Kings,  
brother to the Sunne and  
Moone, partner with the  
starres. O more then stu-  
pid Ambition ! Art thou  
King of Kings, when not  
King of thy selfe ? Art  
thou so lunaticke as to i-  
magine thy selfe brother  
to the Sunne and Moon ?  
Art thou such a Planet  
or wandring Starre of  
invincible ignorance , as  
to write thy selfe a part-  
ner with the Starres ? A  
falling starre and a fiery  
meteor Shalt thou bee.  
Thou shalt complaine of  
Fortune with Tiberius ,  
that having set thee in so  
high

high a place, shee did not vouchsafe thet a Ladder to come downe againe. They that are advanced to high degree of honour, *Non in prærupo i-*  
*lic stant, sed in lubrico,* have a slippery and dangerous station. *Tolluntur*  
*in alium at lapsu graviore*  
*ruant.* They are tossed up into the aire by Fortunes fling, to receive the greater fall; and being set up as Buttes, they cannot bee without the quiver of feares. *Feriant*  
*summos fulgura montes,* The high mountaines are smitten with the lightning, when the valleyes are secure. The tall Cedars

Senec. Ep.

*A Map of the  
dars and lofty Pines are  
shaken with the Æolian  
slaves, when the low  
shrubs stand firme. The  
Sunne that rises in a gray  
and sullen morne, sets  
clearest : Ambitious  
mindes in the dawne of  
Fortune breake so glo-  
riously, meet with a  
storm at noon, or a cloud  
at night, which will  
not meerly eclipse,  
but extinguish  
their glory.*

( \* \* )

*The*

THE COMMON PEOPLE.

## The Common People:

The rude multitude is an untamed monster of many heads, locked up in the darksome dungeon of ignorance and inconstancy, more infected with errors then Augens stable was filled with ordure. *Vulga ex veritate panca ex opinione multa estimat.* The common people judge of all things as they appeare to them, not as they are in themselves; being led by the erring eyes of their clouded intellects,

*A Map of the*

sects, seduced by false  
opinions *& vero*, and di-  
verting their wils *& bono*.  
They play as did the  
fond Satyr, who espying  
the fire that *Prometheus*  
stole from heaven, would  
needs kiss it, because it  
glistened in his eyes. Like  
white clouds, or dewy  
*exhalations*, they are car-  
ried hither and thither,  
by every winde. Now  
they flow with honied  
salutations, placing you  
in the star-spangled Ca-  
nopy of heaven: Anon  
their gall overflows with  
bittter words, and railing  
accusations, kicking thee  
with contempt into *Vul-  
cans* Forge. The winde  
of.

of giddiness doth so  
possesse them, that an opi-  
on now received, is ex-  
pelled by cleane contrary  
Idæa's of their seduced  
phantasies. *Fluctuq; ma-* Sen. Trag.  
*gis mobile vulgas.* They  
ebbe and flow oftner  
then *Euripus.* As the  
childeſ love, ſo the peo-  
ples commendations got-  
ten and forgotten in an  
houre. It is better to bee  
praise-worthy, then to be  
praised by them, when  
they honour the worſt  
and condemne the beſt;  
being in the estimation  
of wise men as the ſenſe  
in respect of reason, bru-  
tish. *Stultus honorem sapè-*  
*dat indignis.* Socrates in  
"Plato,

## A Map of the

Plato suspected that ever more to bee bad , which the vulgar extolled for good. And Pliny gave this rule in the Schoole, That he declaimed worst who was applauded most. Their knowledge is opinions , and their wit is never to swim against the stream; nor set up saile against any windy rumors; which makes them like Cyclops, roaring without his eye , attempt things with great tumult and no judgement. Their inquisition doth never sound the depth of matters, but their judgement follows the sound of words. In their

their actions there is no  
harmony : for they are  
too flat or too sharpe, ad-  
mitting no mediocritie.

Democracie is their am-  
bition ; and as in the Ser-  
pent *Amphisbena* to have  
the head at the taile,  
would bee a meere Anar-  
chy. *Lacertes*-like they  
have more care of their  
rurall affaires then them-  
selves in the better parts  
of themselves their souls.

Much like the fellow,  
who vowing to *Mercury*  
halfe of what hee found,  
finding Almonds , pre-  
sented onely the shelles  
upon the Altar. If they  
affoord God a shell in  
Religion, it is to get the  
kirell

A Map of the

kirnells themselves: As it  
is said of the Scythians,  
that they once smothered  
their Gods with earth,  
most of them seeme al-  
most to smother their  
godlinesse with their  
worldlinessse. They have  
drunke the Circean Cup  
of ignorance: And as  
*Grillus* being by the in-  
chantment of *Circe*, chan-  
ged into the forme of an  
Hog, refused to returne  
to the shape of a Man: so  
they being beasts by ig-  
norance, refuse to bee  
men by understanding.  
If they take head against  
a man, they run violently  
like a torrent, to over-  
throw him without law  
reason.

reason or judgement: they exclaim against him, making such an uproare and obstreperous noyse, that the Frogs in *Homer*, (that with their noyse would not let the Goddesse *Pallas* sleepe) croaked no lowder. I cannot but remember that of *Epicurus* in *Seneca*: *Epicurus dicebat, Senunquam voluisse placere populo. Nam quae ego scio, inquit, non probat populus; quae probat populus, ego nescio.* *Epicurus* sayd, hee would never please the people: for (saith hee) what I know, that *Briareus* the multitude approve not: those things which win the

Ep. 29. ad  
Lucillum.

*A Map of the  
the peoples approbation,  
I know not. And well  
hee might so say : for as  
Philo hath it : ἀν μὲν οἱ πολ-  
λοὶ τοῖς μὴ σωματοργέντοις δη-  
μίθευπαι. The vulgar sort  
will grow reproachfully  
mad against them that  
are not on their parts, and  
so please them not in  
their madnesse. Phocili-  
des joynes the common  
people with the water  
and fire in these words :  
Λαὸς καὶ υδωρ, καὶ πῦρ ακαλαζέρα  
πάντα*

The common people,  
the water and the fire, are  
altogether unruly ; being  
good servants, but bad  
masters. *Malè imperatur  
cum regit vulgus ducas,*  
saith

saith *Seneca* in the Tragedy. It might well bee in the Tragedy: for certaine I am, Democracie is Tragicall wherefoever it is. The natures and dispositions of the common people are out-ragious and cruell, like unto them that inhabit the North, where the clymate is ver-ry cold, as *Seneca* the Philosopher saith: *In frigore Septentrionemq; vergentibus immansueta ingenia sunt, ut ait Poeta,*  
*surq; sim. lima Cælo.* —

A Map of the  
COUNTRIES OF THE WORLD

A Flatterer.

A Flatterer is Prosperities shadow, and a false glasse to Greatnesse, giving a false glosse to goodness. He hath as much respect unto rich fooles, as *Heliotropium* hath unto the Sunne, delighting to dance as Flies in the warm Sun of prosperity. As Orators sometimes faine another person to speake by the figure *Antonomasia*, either to avoid suspition of falsehood, or the darts of envie: So the Flatterer faines many persons prais-  
sing his friend, though he  
heares

heares none, hee tells him  
he is the eye of the coun-  
try, when indeed hee is  
the eye-sore: hee sleekes  
the itching Athenian  
like eares of his too cre-  
duous Patrons, with a  
supple Disclect, soothing  
them in any wicked  
inclination, playing as  
the unskilfull painter,  
who limbes deformities  
in rare colours, hee puts a  
faire title upon a foule  
act; with *Suetonius* his In Domi-  
*Crow*, this bird of prey <sup>tian.</sup>  
proclaimes an *Omne bene*, <sup>Persut</sup>  
*Magister artis, ingenique Prolog.*  
*largitor venter;* the belly,  
that Master of Art, and  
giver of wit, makes him  
tune his tongue to ano-

A Map of the

thers eares, his sole song  
being *Placebo*, so long as  
he spins a golden thread  
on the voluble wheele of  
his pleasing tongue. *Hic  
laudes numerat, dum ille  
munerat*: As gifts are  
multiplied upon him, hee  
multiplies his praises,  
which are onely in his  
Benefactors hearing, be-  
ing his reflection meerly  
before his face; *Polipus-*  
like he will change him-  
selfe into any colour for  
his owne advantage. As  
the Cameleon:

Alciat.  
Emb. 53.

*Et mutat faciem, varies  
sumitque colores,  
Prater rubrum vel can-  
didum.*

He

Hee can assume to himselfe all colours , except red and white: red signifying Modesty, white innocencie. A fawning flatterer of all tame beasts, is the worst , as *Diogenes* once sayd, And as *Antisthenes*, it is better, εἰς κόσμον εἰς ικόλαντας ἐμπεσεῖν, to bee exposed to Crowes then Parasites: for they devoure karkasses, these living men. As the Wolfe by tickling the Asse, devoures him, so this rationall Wolfe by tickling his Patron, who becomes his prey, with light delight , and arrident applause, devoures his substance in

A Map of the

praising his quality. He honoreth not *se* but *sua*: he uses no more crouches and cringes to him, then were made to the Asse that carried the Egyptian Goddesse. Riches, not the man are his Idoll; and if hee devour them, as Actions Dogges did him: he thinkes himselfe a cunning hunter, and compares the man to the proud Fly sitting on the Chariot wheele, which gave out, that it was shee which raised all that dust. These Wasps doe hover about the Gallypot no longer then there is honey in it. The flatterer will be your Mimicall.

call attendant, so long as  
you are his good Master,  
Hyæna-like hee will imi-  
tate your voyce in hope  
of a prey; like the Olymp-  
ian Porch, he will echo  
to your words seven  
times. *Plato* compares  
him to a Witch, which  
(if wee may beleeve *Plu-*  
*ny*) is true: for they which  
use witchcraft, kill in  
praising, wounding like  
thunder, the intrals, with-  
out any outward appear-  
ance. And as *Antigonus*  
once sayd, hee is worse  
then an open enemy: they  
who carry their eyes in *Plutarch*:  
a box, like the Ladies of  
the Fairy *Lamiae*, and on-  
ly looke into themselves

*A Map of the*

by the eyes of Sycophants (that like Adjectives vary case and gender with their Substantives,) are overcast with worse then *Cimmerian* darknesse in their understandings. The spectacles of adulation, make the least letter of a great shew, and sometimes a cypher to be mistaken for a figure. Hee is rotten at Core, like a Sodome apple. Hee is of a bad course, & good discourse. *Bonus videri, non esse cupit.* Hee is an apparent friend, but a reall foe: Of all such friends wee may say as *Aristotle* frequently sayd  $\omega\varphi\lambda\omega\varsigma\ i\omega\delta\epsilon\iota\varsigma\ \varphi\iota\lambda\theta\cdot$  O friends,

friends, no friend. These friends run away as Mice from a decaying house ; or like the Nightingall, Ælian.  
var. hist.  
l. i. cap. ii. they are voyce and nothing else, singing onely in the Summer. It was the Scythians proverb, *Vbi amici, ibi opes* ; but now the proverb may be inverted, *Vbi opes, ibi amici*, where riches are, there these fained friends will be continually.

A Map of the  
CRAZED MUSEUM  
A Brain-sick Man.

A Brain-sicke man is one (*divisus in se, & divisus ab omnibus aliis*) whose speculative beams of knowledge both direct towards others, and reflected on himselfe, are very much darkned by the foggy mists of private and corruptive ignorance. The optick nerves of his soule are so weak, that hee cannot discerne between white & blacke: hee would make a very bad painter: yet his brain is strangely sicke of crotches

chets, and toyish inventions, *Cæcus amor sui* doth so possesse him, that *Pygmalion-like*, hee falles in love with an Image of his owne carving; and being besides himselfe, hee becomes an idle Idoll to himselfe. His onely joyes are in his owne toyes, like the Fisherman in *Theocritus*, who satisfied his hunger with dreames of gold: hee is full of complacencie, and affected with singularity. He thinkes all Constitutions but Cyphers and visible nothings, if his consent be not the figure which makes the number. He beholds himselfe in a mul-

*A Map of the*

multipling glasse, and  
lookes upon others with  
a simple vision. Hee is  
the onely wise man in his  
owne conceit; and it is  
not the least part of his  
Rhetoricke to perswade  
others to deeme him so  
too. Hee wonders why  
all men doe not consult  
with him as an Oracle, it  
being his greatest ambi-  
tion to bee thought as  
well of others as hee is of  
himselfe. Hee is light-  
headed, and presumes so  
much of light, that if  
himselfe were set, our  
world would bee left  
without a Sunne, over-  
cast with worse then  
Ægyptian darknes, when  
in-

indeed hee is but a Mote,  
or Glow-worme, shining  
in some obscure village.  
As one said of *Melon* the  
Dwarfe, μίκρος ἡλικός,  
*quantillus quantus*? How  
little is hee in himselfe,  
how great to himselfe?  
His braines are turned  
like the Fannes of a  
Winde-mill, and his  
tongue moves like a  
Clacke : The disquisiti-  
on of a palpable truth is  
his Logicke, himselfe be-  
ing the opponent, the  
answerer & the Modera-  
tor. Hee hath so little  
reason, that hee mootes  
the reason why snow  
should bee white, and  
not Jet. This Naturall,  
with

A Map of the  
with all his Art cannot  
answer Natures Argument herein: and therefore with *Anaxigoras*,  
hee will hold the Snow  
to bee blacke; whereby hee becomes continually opposed by the  
clouds which utter Arguments in abundance  
against him. *Copernicus*  
his opinion of the earths  
circular motion, makes  
his distempered and  
Moone-changing braine  
sicke of a *Vertigo*. Non-  
sense and ferrours are so  
individuated in him, that  
hee is as naked of rea-  
son, as an Adamite of  
cloathes. I beleeve hee  
hath been with *Menip-*  
*pus*

plus as farre as the Moon,  
his talke savours so much  
of lunacie : Λαλεῖν ἔξι-  
τος ἀδυώτατον λεγεῖν. Bla-  
terare optimus, dicere in-  
epitissimus. Hee is best of  
all to babble, most un-  
apt to speake. The con-  
currence of ignorance  
and arrogance doth smo-  
ther the cleare light of  
his judgement, and cor-  
rupts his braine the pro-  
per orbe of the Sunne,  
Understanding : Where-  
by his heaven in earth,  
the Soule, is moved irre-  
gularly, opinion being  
the sole intelligence  
thereof : hee waxes and  
wanes an hundred times  
in a minute, as if hee had  
been

Aul. Gell,  
I.I.C. 15.

*A Map of the*  
got in the change of the  
Moone. Meere contra-  
dictions and Chimæra's  
of a restlesse braine, are  
his Philosophy. His  
troubled brain, continu-  
tinually fooles him ;  
and at last he is lost  
in a distracted  
dreame.



## A Scandalous Scholar.

**A** Scandalous Scholar is an able wicked man, like *Tullies Offices*, politicke but prophane; witty, not wise. Hee is a meere Comædian in Religion, acting goodnessse in voyce and gesture onely, having all Theologicall and morall vertues but in tearmes alone, as the Philosophers *Materia prima*. It may be sayd of him as was of *Galba*, *Ingenium Galbae, male habet,*

A Map of the

bitat, a good instrument  
is put into Jan evill case ;  
good wine is put in a bad  
vessell. He is one wherein  
are drawne some lines  
and notes of able endowments ; but being  
not actuated by the re-  
splendent beames of sa-  
ving grace : like a Sun-  
diall in a cloudy day, hee  
is unheeded, unregarded  
both of God who is an  
immortall man , and of  
man who is a mortall  
God: he is an *Ignis fatuus*,  
a Comet which portends  
delusion to others, con-  
fusion to himselfe. With  
*Caius Gracchus* he seemes  
to defend the Treasury,  
himselfe being the spo-  
iler.

er. A Scholar should be  
*Densior pars sui orbis*, a  
starre giving light to  
hem that sit ia darknesse,  
sicke of a fatall Lethar-  
gie, dispelling multitudes  
of opinions (which like  
black clouds arising from  
the *Mare mortuum* of lu-  
maticke braunes, mist the  
atelle&tuall faculty, and  
like reverberated blasts,  
whirle about the spirits)  
being a Divine *Hermes*,  
occupied in the interpre-  
tation of those things  
which transcend com-  
mon capacity. If ever he  
intends to kill that Py-  
thon ignorance, like hea-  
vens great spy, the Sunne,  
he must shine forth in in-  
tegrity.

*A Map of the  
tegrity of life before all  
men, he must be nothing  
inferior to Phœnix, who  
was the instru~~ct~~ter of A-  
chilles, whom *Pilus* (as  
*Homer* reporteth) did not  
chuse meerly to be to his  
son a teacher of learning  
but an ensample of good  
living: great learning  
without good living, is  
but matter without form  
incompleat, indeterminate,  
nothing operative in  
goodnes: the preaching of  
life is made more forcible  
by the good life of the  
preacher, *Citharis ante Ab-  
bate tripudiant Monachi*.  
When the Abbot gives  
the musicke of a good  
example, the Monkes  
dance*

Dance after him. The  
goodliest harmony is,  
when the Graces & Mu-  
ses meet together, when  
as practice & preaching kisse  
each other. Else like a  
Cothon or Laconian cup  
hee gives water of life to  
others, and keeps the mud  
of mischiefe still in the  
bottome of his heart.  
And whiles hee strives  
by his preaching to cut  
off one head-strong sin,  
by his living (as *Hercu-*  
*les by the Hydra's head*)  
hee gives birth to two.  
Doctrine is the light, and  
a Religious life the Lant-  
horne, and the light  
without the Lanthorne,  
will be soone blown out  
by

*A Map of the*

by the windc of malice.  
Like a crackt Bell, this  
dissolute Preachers noise  
is heard farre enough; but  
the flaw which is noted  
in his life, marres his do-  
ctrine, and offends those  
cares which otherwise  
would take pleasure in  
his teaching. It is possi-  
ble that such a one, even  
by that discordous noyse  
may ring in others into  
the triumphant Church  
of heaven; but there is  
no remedy for himselfe,  
but the fire, whether for  
his reforming or judge-  
ment.

B. Hall.

A

EDUCATION

### A Lawyer.

Good Lawes were established to suppreſſe all exorbitant and licentious enormities, and to extoll and magnifie vertue and truth, building them ſo high in admiration and honour, that (as Homer in his ſwelling veine of fabulous Poetry ſayd of the celeſtiall mountaine Olympus : οὐλ' αὐτοὶ μηδεὶς ταῦτα διεργάσθεις Δεύτεροι) their foundation may not bee ſhaiken with the winde of false witneſſe, nor undermined

A Map of the  
mined by the sower-  
sweet waters of deceit.  
But alas ! there is another  
Play acted, wherein  
Dame *Lucre* is the Pro-  
logue and the Epilogue.  
The Lawyer being agent  
and his Client Patient,  
according to that of our  
moderne Epigramma-  
tist.

Owen Ep. *Ipse tibi causas dicas, non  
140.l.2. Marce Clienti*

*Qui tibi Londinum, non si-  
bi portat opes.*

*Certa tibi lex est, lis est in-  
certa Clienti :*

*Tu lucri, danni certus &  
illesui.*

The Lawyer pleads his  
own, not Clients cause,  
Yet

Yet Clients money he to  
London drawes,  
Not for himselfe, but for  
his Lawyers fees.

Thus Lawyers get how  
ere the Clients leefe.

The law is plain, the poor  
mans cause in doubt.

Thus Lawyers gain must  
hold the Client out.

A corrupt Lawyer  
with his smooth tongue,  
and his eloquent speech,  
full of flourishes, like the  
first letter of a Patent, to  
better it, and himselfe by  
it, makes a bad cause  
seeme to be *extra contro-  
versie aleam*, good with-  
out all doubt. Hee is a  
false glasse, which how-  
G soever

*A Map of the*

soever ill favored a man  
be, will shew a faire face.  
Thus with their false  
glasses and glosses they  
intangle the silly client,  
holding him fast in their  
nets, till they perceive a  
clean deplumation of all  
his golden feathers. A  
poore client among them  
is as a blind sheepe in a  
thicket of thornes, where  
hee is sure to lose his  
fleece, if not somē of his  
flesh. Fallacy is the Lo-  
gicke they choppe with  
their Countrey attend-  
ants, altogether seducing  
them with the dark Lan-  
thorne of delusion. Their  
Logickē consists more in  
Division then Definition:  
discord

*Microcosme.*

discord is the musicke  
they are delighted with:  
where harmonious con-  
sent, love and concord is,  
a Lawyer can live no  
more in that place, then  
a spider in Ireland. Other  
mens unquietnes is their  
quietnesse, it being their  
happinesse to fish in trou-  
bled waters, where if  
they catch not poore  
John, they'l make him.  
Clients are so long waft-  
ed in the sea of troubles  
by their quirkes and de-  
layes, that if they escape  
drowning, they are sure  
at last to land at Beggars  
Haven. Their word is  
*curreat Lex*, let the Law  
have his course, but their

A Map of the

will is to stop it. A motion on this Tearme, an order next ; instantly all crossed : one Tearme proves contradictory to another : the suit runnes on, *sine termino*, wherby each Tearme becomes wofull to the client, an Hilary to *Ignoramus* the Lawyer. This makes a syllogisme so scaldome in the moode *Festino*, that he oftentimes makes his moane in *Bocardo*, the one by his Session taking away the others possession. *Demosthenes* was wont to call the Lawes, *animam civitatis*, the soule of a city, or politicke body. And *Cyrus* being demanded, whom

whom in his judgement he conceived to bee unjust, *Lege inquit non utentes*, they (saith he) who use not the Law. But now the case is otherwise; many that use the Law are most unjust : whom I may tax as *Aristotle* did *Lacrt. lib.* the Athenians, They labour more to bee advanced to honour, and to abound with riches, then to promote the candour and sincerity of the Law. They make the common and Canon Lawes, Engines to take away our lands and titles, not to secure them. And as *Solon* once complained, they make them *τοῖς ἀεργόνιοις*.

A Map of the

opins, like Spiders webs,  
which every great Drone  
will break through at his  
pleasure, when the small  
Fly is intangled in them  
to his utter overthrow.

*Plato* being earnestly be-  
sought of the Cyrenians  
to prescribe and compose  
Lawes to their Common-  
wealth, refused, saying,  
*Per difficile est condere le-  
ges tam fælicibus*: it is  
hard to establish Lawes  
to men so opulent and  
flourishing in so great  
prosperity. Money is the  
white these conscience'es  
Lawyers ayme at. Their  
Sunne which is full of  
notes shines not upon  
the rich and poore alike.

If

If then no plummets but  
those of an unreasonable  
weight can set their mer-  
cenary tongues a going ;  
and then a golden addi-  
tion can make the ham-  
mer strike to our pleasure ;  
if they keep their mouths  
and their eares shut till  
their purses be full , and  
will not understand a  
cause till they feele it ,

*Quid faciant leges, ubi so- Petron.  
la pecunia regnat ?  
Aut ubi paupertas vincere  
nulla potest ?*

Why are lawes made ,  
where money beares  
the sway ?

And where poore men  
are sure to lose the day ?

A Map of the  
CIVIL GOVERNMENT  
A Physician.

A Physician hath some affinity with the Lawyer; and although they act not the same part on this earthly Theater, yet gaine is *communis terminus* which connects them.

Owen      *Iuris consultorum idem  
Epis. 71. status & medicorum est.  
l.l.*

*Damn: quibus licito  
sunt aliena lucro.*

*Him borbis aegrorum, a-  
grorum litibus iti.*

*Dant patienter opem,  
dum potiantur opum.*

The

The Lawyers and  
Physitians case have neer  
affinity ;

For others ruines  
make them rich , no  
doubt most lawfully .

These sucke the sicke  
for potions , pounds .

For Law those lands  
purloine :

These promise health ,  
and so get wealth ;

Those quietnesse for  
coinc .

When men prevaile in  
strength of body , they  
consult with the lying  
Oracle the Lawyer , who  
makes them wait so long  
attendance , and so often

G 5      expli-

*A Map of the*

explicate their wearied  
joints that hee makes  
them sicke; then they  
consult with as bad an  
Oracle, the Oracle of  
**Apollo** (Anno 1611 I had al-  
most said) the Physician,  
to recover their former  
health. One's *exit* be-  
ing the others *intrat*.  
The dignitie of a Physi-  
cian is great, though  
sometimes base abjects  
in themselves, are the  
objects of his specula-  
tion, and the restauration  
of a frail habitation is  
the *fons cuius* of his pra-  
ctice. Christ is a Physi-  
cian both of soule and  
body: the body cannot  
be cured except the foul-

of the Physician doth prescribe a medicine, the soule of the Physician cannot prescribe a remedy, except God who is the soule of his soule doth enlighten that divine part, no more then the lower orbes move without the *primum mobile*. *Sabid* King of Arabia, *Sabor* and *Giges* Kings of the Medes, *Mithridates* King of Pontus *Dionysius*, *Tyr*. *Saulus*, with many other blazing stars in the worlds firmament, were professed Physicians.

The Poets faine *Apollo* to be he first inventor of Physicke or Medicine:

Metam. I.  
I.

A Map of the  
Inventumque medecina-  
meum est, opiferaque per  
orbem Dicor —

And certainly many  
Physitians may bee cal-  
led by the name of Apol-  
lo, derived from  $\alpha \pi\delta\lambda\upsilon\mu$   
which signifies to perish  
( not onely *formalizer*  
but *effective*) for either  
they are such unskilfull  
Empericks, as Pliny spea-  
keth of, *Qui experimen-  
ta per morres agunt*, which  
give men many poys-  
inous pilles to gaine ex-  
perlence; and so *Offici-  
osissime multos occidunt*,  
they are very busie to  
cast many men away  
with expedition, wan-  
ting

ting skill : Or else wanting will to recover their patients , they let them lie languishing at Sickemans Hospitall under the burthen of a life worse then death.

Gaine is the center of most Physicians practice, bodies are the orbes which receive the influence of these stars, whose nature it is to suffer a continuall eclipse without the often interposition of earth. You must supple their hands with some *unguentum rubrum* or *album*, which is in your purse, or else they will hardly feele your pulse, but rather will extinguish

A Map of the

tinguish the lampe of  
your life then preserve it,  
and many times the bo-  
dy if it bee sicke is con-  
tent to buy *unguentum*  
*arenum* with *unguentum*  
*aurcum*, leaden tafsh with  
golden cash. Hee tells  
your disease in some  
hyperbolicall bombastie  
words, though it be but  
an ague or tooth ach, and  
his Rethoricke is to per-  
suade that you are des-  
perately sicke, almost ir-  
recoverable, that his  
gaine might bee greater,  
and his skill seem incom-  
parable.

Without action and  
passion the Physician  
would scarce bee in the  
pre-

predicament of substance: he drawes good out of evill, and whensoever he is in the vocative case, his patient must bee in the ablative.

τις δένει οὐτός; ιατρός. ωσκάνως  
ἐχει Απατητός, αποκανώς  
καὶ εἰσεχειν. Who is this,

a Physitian? Oh in what an ill case every Physitian would bee, if no man were in an ill case. Corruption is his conservation, and Adams fall was his rise. Physicke includes sicke, They that are whole need not a Physitian. Thrice happy are they who are not necessitated to embrace such a walking

*A Map of the  
king consumption of the  
purse, who though by  
his art he prolongs your  
life, & he will bee the At-  
tropos who shall cut off  
the golden thread of  
your livelihood, and so  
spinne a faire thread for  
himselfe.*

I have read that *Socrates*  
never needed a Phyſitian; *Pomponius* a Poet of  
noble Progeny, was so  
found that he never bel-  
ched: *Anthonia* the wife  
of *Drusus* never spit: If  
all were fo, *Dositheus Galenus*  
*opes* were false. *Nico-  
cles* would have wanted  
an occasion to call Phy-  
ſitians happy (because  
their good ſucceſſy the

*Sun*

Sunne beholds, and their errors the earth buries in obscurity ) if there were no objects to worke on, for then like empty stomachs, they will worke upon themselves. Who soever keepes a good diet using *Vel modico medice vel medico modice* is a Physician to himselfe, and needs not worship.

Æsculapius who is adored in a serpentine form, Ovid de Ponto. but if (*ad medicam confugit æger opem*) any man bee constrained to fly to the Physician, let him use none but such as are skilfull (and so able to give a reason for a remedy, if with Aristotle thou

A Map of the  
Ælian l. 9  
c. 23. var.  
hist. thou doſt aske them) and  
conſcionable conſide-  
ring *presentem que refert*  
*qualibet herba Deum*, e-  
very herb which they  
use is a dumbe lecture  
of a present  
deity.

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POETASTER

OF MELTOMINE 1571

## *A good woman.*

**A** Good woman is a rare Phœnix, a chaste Turtle, and an indulgent Pelican: shee is Vertues morall Looking-glaſſe, and desires to excell in vertue, not in vesture. The Vestall fire of chāſtity continually burnes on the hallowed Altar of her heart: such a bashfull heat at severall tides ebbes and flowes; flows and ebbes againe in her modest face, as if it were afraid to meet the wilder flames of ſome unchaste

Gal-

*A Map of the*

Gallants. Her lips are never guilty of a wanton smile; not one lascivious glance doth dart from her eye; her carriage is sober, free from all toyish gestures, and her discourse is a morall lecture of chastity. No man (though hee bee past all expression comely, being adorned with fine haire, amorous browes, pretty lovely eyes, most delicious checks, an handsome nose, Nectar-sweet lips, teeth like two faire ivory pales, inclosing a tongue made up of harmony) is able to make her lose the Virgin-zone without the nuptiall knot; and there

the conjunction of this milder Starre will temper the malignant force of any man, though he be like cruel *Mars*, carying a storm in his countenance, and a tempest in his tongue. God who reads the secret characters of her heart, findes no other image graven in her soule besides her husband. The Sun shall sooner change his course, and finde new paths to drive his chariot: the Loadstone shall leave his faith unto the North, sooner then shee will leave hers to her husband. She is beyond all jealousie immaculate. She is no personage that has

*A Map of the*

had other Incumbents. She hath power enough to conquer them who have learned the military discipline of wooing, and are recorded in *Cupids Annals* for great exploits: though they can ranke and file their kisses, and muster their troupes of complements, shee will not yeeld unto them beyond the precise rules of honesty; neither is shee affected with such a proud squeamish coyness, as to deny any honest man free leave to sacrifice a kiss upon her ruby lips. If her husband goe to the Elysian fields before her, she embalmes him

him with her teares, and  
keepes the sparkes of a  
love alive in his ashes.  
That man is happy that  
maries her, he may blesse  
that minute wherin hee  
met her, and may de-  
sire Time to sancti-  
fie it aboye  
all his  
**Calendar.**

\* \* \*

A

A Map of the

"**L**ADY WO<sup>M</sup>AN."

*A proud woman.*

**A**Proud woman is  
*Eves* sinfull daughter,  
beguiled in fooles  
paradise, with the Adder  
arrogance. If shee be  
rich there is nothing  
more intollerable, as the  
Poet, *Intolerabilis nibil  
est quam famina dives.*  
Insolent pride doth so  
possesse her, that shee de-  
lights to be an Ape tric-  
ked up in gorgeous ap-  
parell which must bee  
unmended but not un-  
commended. As the  
Stoicks placed felicity in  
the

Juvén.  
Sat. 6.

the inward habit of vertue, so shee in the outward habit of vesture, counting it her *summum bonum* to excell therein, witnesse the Mercers, Silke-men, Tirc-women, and all other professions, whose Tutelar goddesse is pride, the monopoll of mischiefe. As it is said of Italy, *Novitate quadam nihil habet stabile*, she is so mutabile that she hath nothing stable, shew shifts her attire so often, that her husband cannot shift himselfe out of the Tradesmens bookes. Through her monstrous pride hee is constrained to turne hospitality.

H into

*A Map of the*

into a dumbe shew,  
whereby the soule of  
charity is transmigrated  
into the body of brave-  
ry. Pride beginnes with  
*habeo*, but ends with *de-  
beo*, and sometimes makes  
good every syllable *gra-  
dation*. *Debeo*, I owe more  
then I am able to pay.  
*Beo*, I blesse my selfe  
from my creditors. *Eo*,  
I betake me to my heels.  
A woman which is stung  
with that insinuating ser-  
pent pride, leanes conti-  
nually on idlenesse the  
Divells cushion, spending  
her dayes in vanity; shee  
spends many an houre  
betweene the combe and  
the looking-glass that  
jeers

*Nicrocosme.*

jeers her before her face,  
 crisping and curling that  
 poor excretion her haire,  
 and sitting as moderator  
 betweene them both,  
 and whether concludes  
 best on her beauty is best  
 praised: All the morning  
 she spends in dilling and  
 decking her body, and  
 starving her soule, shee  
 never goes to Church  
 through devotion; but to  
 see and to be seene, and  
 though she be lip-holy,  
 she is heart-hollow, shee  
 makes standing at the  
 Creed, not because the  
 church commands it,  
 but because her gay  
 noathes are more spe-  
 ciall; shee will laugh  
 H 2 there

A Map of the

there of purpose with  
*Egnatius*, to shew her  
white teeth. The ayre of  
her pride is commonly  
inclosed in the base bub-  
ble attire, whose genera-  
tion is produced from her  
owne corruption. God  
hath made her a woman  
out of man, bringing woe  
to man: yet she thinks her  
selfe not a perfect woman  
except the Taylor (scarce  
a man himselfe) whose o-  
riginall was sinne, make  
her a brave gallant wo-  
man. Shee is never the  
greater part of her selfe  
but the least. Like the  
bird of Paradise, her fea-  
thers are more worth  
then her body. Whoso  
ever paints this constan-

ly inconstant Woman, must paint her with a paire of sheeres in one hand, and a piece of cloth in the other, ready for any new fashion: she counterfeits the great seale of Nature, and walkes with an artificiall complexion, being no better then a walking Painters shop. Our women are so poin- ted and painted, that whereas heretofore there were two faces under one hood, now there is one face under two hoods; and the colour for their painting is, that they may be daughters of admiration, and so they are for their folly. Optickes

## A Map of the

is this womans science,  
the next new-fangled fa-  
shion, and the reflexion  
of her face, terminates  
her sight, and is the scope  
of her study & discourse.  
Because sweet smels are  
dedicated to *Venus*, she is  
never without them. *Nun  
bene olet qua bene semper  
olet*: Shee smels not well,  
which alwaies smels wel:  
for <sup>the</sup> wife which breathes  
perfumes artificially, hath  
corrupted lungs natural-  
le. Shee that weares al-  
wayes gaudy cloths, may  
nourish the French Can-  
ball. *Fæmina cuncta nimis  
fæmina casta minus*. Too  
slender chastity still ac-  
companies too gaudy  
bra-

bravery. The Poets fai-  
ned *Venus* to commit a-  
dultery in golden chains.  
*Lewis* the eleventh was  
wont to say, when pride  
was on her saddle, shame  
and confusion was on the  
crupper. This pestilent  
vapour pride must vanish,  
or else women with their  
top-gallant head-attires,  
cannot stoop low enough  
to enter into the nar-  
row low gate of  
heaven.

A Map of the

C A S T E L L A N Y

*A prodigall man.*

**A** Prodigall man is most commonly the son of a covetous wretch, who sate brooding upon his bagges, and onely knew the care, but not the use of gold. It is the wealthy beggary of thriving and griping fathers, that makes the hands of sonnes so open. The father becomes a Mole and sonne of earth, that digges his mothers intrals to turne up treasure for his prodigall sonne, and with industrious eyes he searches,

searches to hell, to buy  
his sonne heaven upon  
earth. When wealth like  
a torrent overthrowes the  
banke, as it would threat  
a deluge; this swaggering  
spendthrift (who by mo-  
rall Alchymie is extra-  
& ed a Gentleman almost  
out of the dunghill) in-  
vents sluces enow to  
draine the copious stream  
thercof. He will bid his  
pockets not bee sad, for  
though they are heavie  
now, they shall be soone  
lighter. Hee will sweare  
never to weare any thing  
that jingles besides his  
spurres. As the Earth  
swallowed *Amphiarus*,  
so he swallows the earth,

H 5 and

A Map of the

and makes his purse sicke  
of a consumption not to  
be recovered. The pro-  
digall man is one that ex-  
ceeds in giving moneys.  
He is better then the co-  
vetous man, who exceeds  
in receiving ; because  
prodigality comes nea-  
rest to liberality. For they  
are liberall which give  
and receive, nothing ex-  
ceeding the golden me-  
diocrity. But liberality  
leans more towards them  
that give, then them that  
receive ; for they that  
receive ( faith Aristotle )  
are not praise-worthy at  
all. The vertue which  
consists in a Geometrical  
mediocrity in all things  
is

Ibid.

is best: according to the Poet,

— Modus optima regula rerum.

The prodigal man thinks it a disparagement to his nature to observe any golden meane: for hee thinkes it the best morall Philosophy to spend his gold and meanes; and that he may be the better proficient in this Art of spending, hee gets the clective habit of chusing such brave companions, that like skilfull Pilots will steere both him and his estate into safe harbour. Therefore I may say to him as *Martial* doth unto *Cinna*,

Nam:

# A Map of the

Ep.lib.9.

*Nam tu dum metuis ne  
quid post facias relinques  
Hansisti patrias luxu-  
riosus opes.*

Plut.

He being afraid lest he should leave any thing after death, will bee sure with *Demetrius* the sonne of *Antigonus*, to spend his patrimony in riot, luxurie, and all extravagant enormities. Hee would dispeople al the elements to please his palate. Mid-night shall behold his nightly cups, and weare a blacker maske, as envious of his jollity. He wil cast his love upon such dangerous rockes as harlots,

to

to satisfie his liquorish lusts. He will ever be a devout sacrificer to *Bacchus* and *Venus*. He dyes commonly as *Anacreon* did, with a grape in his throat. If it were true as the Philosopher sayes, ποτεπον θεός δέι, *Quod nutrit Deus est*, that which nourishes is a god: how many gods doth this man devour: and yet becomes more ungodly thereby. When this profuse spender dyes, he will be sure to have *Tigellius* his Ambuba-  
mourners to sigh out ele-  
gies at his death, and to sing dirges at his funerall: Ser. Sat. 2.  
jarú Collégia, &c. Horat. l. 1.

Truth.

A Map of the

PROGRESSIVE STAGES

Truth.

TRuth is defined in Metaphysicks, a conformity of the thing and the understanding. In Logicke it is a correspondence of propositions with things. In a morall acceptation it is an Homileticall vertue, wherein we professe that in word and deed which we conceive in our hearts to bee true. Hence it is one thing *mentiri* and another thing *mendacium dicere*. He is said to lye and faine, which speaks that against his

his conscience which perhaps otherwise is true in it selfe, this is false *Ethicè* but not alwayes *Logicè*. Hee is said to tell a lye, who speakes that which hee thinkes true when it is false in it selfe. This is false *Logicè* but not *Ethicè*. It is in the minde as in *subjecto cognitivo*, in the mouth as in *signo representativo*. The minde knowes, the mouth manifests. Verily as *Mirandula* spake, *Veritatem Philosophia quaerit, Theologia inventit, Religio possidet.* Philosophy seeks Truth, Divinity findes it, Religion possesses it. Truth it is.

A Map of the  
is called καλος, in *Plato*  
fair, kisse it therefore and  
ever embrace it, making  
it thy soules sole intelli-  
gence.

The Roman Pretor  
wont alwayes to weare  
the image of Truth upon  
his brest, and the true  
Christian weares it still  
*in scrinio pectoris sui*, in  
the closet of his heart.  
The Poets ingeniously  
devise, that when *Jupiter*  
had created man (who is  
virtually πᾶς ζῶν, or an  
Index to Gods great  
Pier. Val. booke in folio) finde  
fault, *Momus* told him  
that one thing hee  
greatly disliked, which  
was, that hee had forgot  
to

Egyptii  
veritatem  
ex huma-  
no corde  
gutturi  
appenso  
ἰερογλυ-  
φικῶς in-  
dicabant

to frame a window in his  
breast, whereby it might  
be knowne whether the  
motions of his tongue  
were concentrick to his  
heart.

Truth is alwayes one  
and the same thing in her  
selfe, though in the ap-  
prehension of others she  
lies sicke ready to dye  
without a confessor; she  
doth not like the Cha-  
meleon put on divers co-  
lours, for no palsey fears  
assault her, she seekes no  
corners, but may looke  
*Cæsar* in the face, when  
falshood dares looke no  
man, but like the Owle  
hates the light, setting  
light by Truth. *Kλεπτων* Euripi-  
des. *χαρακτηρ*

Chama-  
leon præ-  
metu co-  
lores mu-  
tar. Gcf-  
nerus.

## A Map of the

The night is the theves,  
and the day Truthes,  
though sometimes shee  
loses it. Truth is a fixed  
starre not a planet , and  
all people love it *lucen-*  
*tem* not *reaarguentem* ;  
light is good , but yet to  
fore eyes very offen-  
sive; hony though sweet,  
is to wounds smarting:  
Truth is alwayes whole-  
some , but to most di-  
stasteful ; as they write  
of some beasts who have  
*fel in a ure*, the gall in the  
ear , the hearing of  
Truth galls them , no-  
thing being more bitter  
to them , and better for  
them. Sweet *Syren*  
sounds.

sounds is the harmony whereof their souls consist, they stomacke truth and the rough phrase of reprooфе, but their stomaches can digest smooth fables and concoct errors.

Sed quid apud tenoras Persius  
mordet radere vero dicit  
rixulas.

Sharpe biting Satyrs of reprehension offend delicate eares. It was Agathons Dilemma, if I please thee I shall not tell the truth, and if I tell the truth I shall not please thee, but procure enmy, *Veritas odium parit*: Ter.

As

## A Map of the

As the beautifull Nymphs are said to have brought forth the ill favoured Fawnes and Satyrs; so beautifull and glorious truth brings forth hatred, enmity and many foule deformities.

Quintili-  
an. l.2.  
Orat. c.5.

*Aliena vita quisque re-  
prehendi mavult quam  
sua,* Every man had rather other mens vices were reproved then his owne. Truth like that bloudy water sweet and potable to the Hebrwes, saith *Josephus*, but sowre and not potable with the Egyptians. Truth in the universall, *sub ratione veritatis* is hated of none, but in the particular, *sub ratione*

stone contrarii, so it is usually hated of all. The bright rayes of this Sun that never setteth, reflecting on a wise man who hath learned that heavenly precept,  $\gamma\mu\omega\eta\sigma\alpha\pi\tau\delta\rho$ , illuminate his understanding with a greater light of wisedome: but in the breast of fooles they kindle a fire of ire and enmity. *Quintilian* gave *Vespasian* this commendation, *Patiensissimus veri*, which few men in these dayes deserve, being so bad; for as the Poet,  
*Rari quippe boni numero* Juvén.  
*vix sunt totidem quo* Sat. 13.  
*Thebarum portavet divi-*  
*tis ostia Nili.*

good

Alex. ab  
Alex.

A Map of the  
good men are so rare, that  
they are scarce so many  
in number as the gates of  
Thebes, or mouthes of  
rich Nilus, which were  
but seven. Epaminondas  
a Theban was so severe  
and strict a lover of truth,  
*Præ ne joco quidem menti-  
tus sit*: that he abhorred  
a lye even in jest. I would  
have all men put on this  
armour of prooфе, and  
then they need not feare  
wounding. Truth (like  
*Medusa's head*) will turne  
their adversaries into  
stones: and againe, like  
*Orpheus* his pipe, it moves  
the stones, and gives life  
unto the dead. Let this  
glorious light then, which  
shines

shines brightest between  
two clouds, Malice, Er-  
rour, be thy *Cynosure* and  
Load-starre, to guide thy  
soul the mother of truth,  
and thy tongue the Mid-  
wife.

*Against*

**ECCLESIASTICUS**

---

A Map of the  
Country of Ignorance

An Invective against  
ignorant Mechanickes who presume  
to prate in Chur-  
ches and Conven-  
ticles.

How now? goodman cobler, have I catcht  
you stitching together  
the Ends of tub sermons,  
to the end your hollow-  
nesse might sound forth  
an alarum to the supposed  
Saints of God who wear  
Christs colours, but fight  
under the Devils banner?

Doc

Doe you deeme your self  
and your ignorant adhe-  
rents to be all in Aule, and  
to be the Sole Elect at the  
Last? Be not deecived,  
God is not mocked. Are  
you so light-headed as to  
thinke your selfe a light  
of the Church, and the  
onely starre which points  
the way to Christ? Cer-  
taine I am, if there were  
no brighter starres, and  
more shining lights in this  
heaven upon earth, our  
Church now truly mili-  
tant, then thou art, wee  
should all walke in dark-  
nesse, and in the shadow  
of death: we should soon  
suffer shipwracke on the  
craggy clifts of utter per-

I dition,

A Map of the

dition, in the Euxine sea  
of ignorance, if we should  
be as Load-stones turn-  
ing to you as our Pole-  
starre: if you will bee a  
Starre, you shall bee a  
Dogge-starre, whose in-  
fluence is so bad, that it  
hinders the purgation of  
any malignant humours,  
and begets more. If I  
must grant you some  
light, you are at the best  
but an *Ignis fatuus* of  
blinde zeale, seduced  
your selfe, and seducing  
others. You are indeed  
but a noysome vapour e-  
levated above your selfe,  
so that all the world may  
thinke you to bee as you  
are, besides your selfe.

You

You are a worse plague unto our Land, then ever was any thing unto Ægypt, and therefore I will say with the Poet,

— *Ditalem avertire pestem.*

You are the very *Hydra* of our ills, and you doe endeavour to make this Land *Lernam malorum*, a filthy sinke of all evils; therefore you deserve to sinke and not swim. The Church of God is an Arke, and you are one of the uncleane beasts in it. O touch not the Church with your unhallowed and foule hands. *Atlas* is the pillar of the Poets Empyre.

I 2. reall

## A Map of the

Reall Palace. A childe  
must not take *Atlas* his  
burden upon his owne  
shoulders, for then hee  
will be sure to fall under  
it. Neither should you  
take the weighty calling  
of the Ministery upon  
you, being not called  
thereunto. You being un-  
learned ought to teach  
none. If you offer to lead  
the learned, your attempt  
is as much as if the blind  
should presume to lead  
him that can see: if you  
endeavor to lead the un-  
learned into the way of  
truth, it is as much as if the  
blind should offer to lead  
the blind, & the consequent  
will be, you will  
both

both fall into the ditch together. Therefore I will say unto you, as Saint *Paul* unto women; You are not to speake in the Church. You by your pernicious aire and feculent doctrines strive to defile the silver streames of learning, and to poyson the pure fountaine of truth and sound religion.

Your Commentaries upon the sacred Bible, are like to an handfull of filthy ordure fetcht from *Angars* Stable, and cast in the face of beauties fairest table; yet you would faine bee called *Seer* though you are most blinde, for to bee

A Map of the  
ignorant of ones igno-  
rance is a double blinde-  
nesse.

Are you so well  
read in the booke of life,  
as that you can like a *Bona-  
nages*, or sonne of thun-  
der, denounce damnati-  
on to those that are not  
of your blinde Sect:  
And like a *Barnabas*, or  
sonne of consolation, can  
you promise absolution  
to your selves? You are  
not skild I am sure in di-  
vline Astrolabe, neither  
can you take with the  
*Jacobs* staffe of your pre-  
tended purity, the height  
of any starre in the in-  
mament of Grace, you  
are not able to knocke  
downe

downe one starre and place another. You and all of your mad Sect are feedsters of schisme and debate : You raile against the Common-prayer Booke, because it was used and abused in the time of Popery; you may as well acknowledge Christ not to bee the Sonne of the living God, because the Divell said it ; and because the Papists weare cloathes, you may if you will goe naked, and then you will be as naked of cloathes as of reason. As the Chinois whippe their gods if they displease them, so you whip any

*A Map of the*  
godly men, wounding  
them with your tongues  
which have poyson of  
aspes under them.  
Though a Bishop bee a  
lamp of our land, a pil-  
lar of the Church ere-  
cted by divine hand, and  
a Trophey built unto all  
the vertues, yet if any  
word of his be an *apage*  
to you, and the cogitati-  
ons of his heart bee ex-  
centricke to yours (yours  
being excentricke to the  
holy Scripture) you cry  
downe with him downe  
with him even to the  
ground. This is your  
blindenesse; like the foo-  
lish blinde Beldam *Har-*  
*pastes in Seneca*, you im-

pute your blindenesse wherewith you are overcast, unto the place where you are and not unto your selfe. The light of the Gospel was never clearer in England then now it is : But now I am constrained to confesse, the clearer the light is, the blinder are the Owles. I would to God there were an order taken with all Green teachers that steppe into the Pulpit without order, being never ripened by the resplendent beames of saving knowledge to perfection. If I have too much vinegar in my inke, or if rude phrase

*21 May of the*

phrase hath defiled and  
defaced my stile with  
barbarisme,

Pray pardon me, for  
in this argument

To bee Barbarian is  
most eloquent.



28 MR 59

*FINIS.*



ବ୍ୟାକୋର୍ଦ୍ଧବ୍ୟାକୋର୍ଦ୍ଧ

Owen Ep.

**S**it verbum, vox vivi  
licet vox mortua scri-  
ptum.

Scripta diu vivunt, non  
ita verba diu.

ବ୍ୟାକୋର୍ଦ୍ଧବ୍ୟାକୋର୍ଦ୍ଧ

ବ୍ୟାକୋର୍ଦ୍ଧବ୍ୟାକୋର୍ଦ୍ଧ